The Outlook

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CONTENTS

THE WEEK

The New English Government 895
Irish Home Rule 895
Lord Curzon and Native Indian Christians . 896
Russian Industrial Troubles 897
Church and State in France 898
The Panama Appropriation 898
Mr. Moody and Railway Rate Regulation 899
The Case of Mr. Paul Morton 899
Federal Control of Corporations 900
An Elastic Currency 901
The Postmaster-General's Report 901
Secretary Taft's Report 902
Secretary Bonaparte's Report 903
The Six-Billion Crop 903
The National Immigration Conference 904
The Insurance Inquiry 905
The Garrison Centenary 906
Mark Twain's Birthday 906
James Russell Parsons 907
John Bartlett 907
Professor Jebb 908
The Northwest Passage 908
The Nobel Prizes 909
Modern French Music 909
The Warfare Against Tuberculosis 910

EDITORIALS

Do We Want Four New Partners? 911
Some Educational Theses 912
The Skeptic and the Church 913
The Escape to Life 913
Christian Paganism 914
The Spectator 914

CONTRIBUTED ARTICLES

Christian Pagans 917
By E. H. Abbott

The Labor Situation in the Anthracite Coal Industry 922
By Frank Julian Warne

The Sheep Look Up (Poem) 926
By John Finley

Manual Training: Theory and Method ... 927
By Calvin Milton Woodward

A Crisis in Methodism 933
By George Albert Coe

BOOKS AND AUTHORS

Railway Rate Regulation 936
Comment on Current Books 938

CORRESPONDENCE 943

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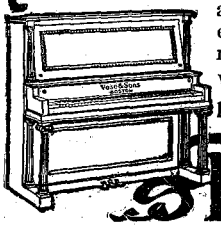

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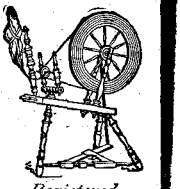

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The Outlook

SATURDAY, DECEMBER 16, 1905

The New English Government

In spite of the dismal predictions of the Conservatives and the somewhat timid hopes of many Liberals, Sir Henry Campbell-Bannerman has organized a Ministry of unusual strength. Sir Edward Grey, who will have charge of foreign affairs, is a distinctly strong man in English public life, a vigorous, independent, and practical statesman of high character. Mr. Morley, Secretary for India, is one of the foremost Englishmen of his time, and his presence in any Government would give it distinction. Mr. James Bryce, Chief Secretary for Ireland, needs no introduction to Americans, by whom he is quite as well known and quite as highly esteemed as by Englishmen. The Lord Lieutenancy of Ireland (the office does not carry with it a Cabinet seat) again falls to the capable and experienced hands of the Earl of Aberdeen. Mr. H. H. Asquith, who takes the position of Chancellor of the Exchequer, and Mr. Richard Burdon Haldane, who becomes Secretary of State for War, are public men of great weight in the judgment of their contemporaries, and their presence, together with that of Sir Edward Grey, emphasizes the Prime Minister's announcement, as reported in another paragraph, that Home Rule will not be given a prominent place in the programme of the new Ministry. Mr. Herbert Gladstone, the son of William Ewart Gladstone, and lately the Liberal "whip," becomes the new Home Secretary, and Baron Tweedmouth the new First Lord of the Admiralty, or, as we should say, Secretary of the Navy. The Earl of Elgin has been made Colonial Secretary, and Sir Robert Reid succeeds to the office of Lord High Chancellor. The appointment of Mr. John Burns as President of the Local Government Board marks the entrance of the working class into the higher councils of the Government; for Mr. Burns, rising from the position of a workingman, now takes his seat with the foremost statesmen of England, with a salary of $10,000 a year, the first man of his class to hold that position, and the first Radical of his temper who has ever had a seat at the Cabinet board. The appointment of Mr. Augustine Birrell as President of the Board of Education puts another trained man at the service of the party, and will give the Cabinet additional interest to Americans, who have always enjoyed the literary flavor of his work as a writer. On Monday of this week, at a meeting of the Privy Council, the Liberal Ministers were formally installed in office. In a certain sense, the new Ministry may be perhaps regarded as a compromise Ministry, but a compromise for efficient action. It includes strong men who are likely to put aside their differences and to postpone the question on which they cannot agree for the sake of fighting a decisive battle on a principle on which they are agreed. Liberals, whether of radical or conservative mind on most questions, and, on the Irish question, whether followers of Mr. Gladstone or Lord Rosebery, are agreed that, for the time being, the issue before England is the question of free trade. On that question the Cabinet is a unit. The policy of the Conservatives will be to confuse the issues in the coming election; the policy of the Liberals, to make but one issue, and that the issue which Mr. Chamberlain has forced on the country.

❀

Irish Home Rule

Last week at Dublin the Convention of the Irish Nationalist party took place. Its leader, Mr. John Redmond, plainly warned Sir Henry Campbell-Bannerman that the Irish voters were as much set on legislative severance from England as they were in Parnell's day. He pressed relentlessly upon the Prime

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Minister the question, "Will you, or will you not, move for Home Rule?" The Lord Mayor of Dublin moved a resolution which was a practical ultimatum to the British Prime Minister. It is anticipated that in the coming elections neither the Conservatives nor the Liberals will win a clear majority. The Irish party will therefore hold the balance of power. Despite Lord Dunraven's astute negotiations with Mr. Redmond and the Conservative Cabinet's great scheme of land purchase, the Irish may think—it would seem unnatural if they did not—that they have more politically and economically to gain from the Liberals than from the Conservatives. With the aid of Irish votes, then, Sir Henry Campbell-Bannerman might seat his Government and control the House of Commons. But the price must be paid—the introduction and passage of a Home Rule Bill. Concerning this the London "Spectator," a Unionist organ but a supporter of the incoming Government, says, in an evidently inspired paragraph:

> The new Cabinet, if it commands a majority in the next Parliament, has no intention to introduce a Home Rule Bill. It will not even appeal to the country for a mandate to endow Ireland with a separate legislature. The essential issue to be placed before the electors will be the maintenance of free trade, and the Opposition will have no excuse to evade that question or to pretend that the Home Rule issue has taken its place.

Thus does the new leader bravely and succinctly define his policy and answer the ultimatum of the Dublin Irish Nationalist Convention demanding Home Rule. But this has not satisfied his critics. Speaking at Oxford, Mr. Chamberlain charged Sir Henry Campbell-Bannerman with the intention to give Ireland "Home Rule by installments," with having made a bargain with Mr. Redmond along these lines, and asked "what would be thought when a British Premier took his orders from his country's enemies and when he used his high position to undermine the constitution which he was there to support." Speaking at Manchester, Mr. Balfour, now the leader of the Opposition, also criticised the Liberals for attempting to avoid making Home Rule the leading issue in the coming campaign. Whether they were ashamed of it or not, he added, Home Rulers they were and Home Rulers they would remain. Mr. Balfour plainly indicated that the Unionist attack would be centered on the Liberals' Home Rule record, while the Conservatives would use their own record on home, foreign, and colonial policies as their bulwark of defense. He thus cleverly divides English political parties into Unionists and Separatists; he had already forced his opponent into a defensive position on the question of the maintenance of the Union. Whether or not Sir Henry has promised some sort of concession from the Liberals in the nature of a stepping-stone to Home Rule cannot yet be stated. On the other hand, what can even now be definitely stated is that unless Sir Henry has secured some promise from Mr. Redmond, one of the most difficult problems ever presented to a British Prime Minister must now be faced. However the elections result as to British fiscal policy, they will not do away with the horns of the Liberals' dilemma; either the Liberals must grant ultimate Home Rule and split their party, or they must refuse it and be turned out of office by a hostile Irish vote. The contemplation of this balance of power was a sufficient cause to account for all the cocksureness and unwonted placidity evident in the Irish Nationalist Convention at Dublin last week.

❀

Lord Curzon and the Native Indian Christians

Some time ago a criticism appeared in the American press to the effect that Lord Curzon, Viceroy of India, had made a speech in which he hinted that Christianity was not altogether a preferable religion to that of Mohammedanism. This was incidental to a discussion of certain disabilities of which the native Christians complained. The Outlook has now received a letter from Lord Curzon which shows how incorrectly he was reported. The speech to which allusion was made was delivered in Madras some time ago. During the course of that address Lord Curzon frankly discussed certain complaints. The first of these was that the native Christians were inadequately represented

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in the higher ranks of the public service. As the same complaint had been made to the Viceroy by the Mohammedans and Eurasians, he asked whether it were possible to satisfy each of the three demands by taking steps that could not admit of any other interpretation than that of special privilege. The next grievance arose from the inequality in the incidence and the administration of the succession duties, which operated harshly upon native Christians, as compared with Hindus, Mohammedans, or the disciples of other religions. Thirdly, the native Christians complained of the delay which took place in the dissolution of marriage between a Christian convert and a Hindu spouse, and more particularly of the compulsory adjournment for a year after the case had reached the courts. Fourthly, the Roman Catholics specially asked for a recognition of their canonical process in cases where a Christian convert seeks to be freed from his Hindu wife—but the Viceroy held that there was no special ground for this special treatment. Finally, there were alleged civil disabilities. Lord Curzon redeemed his promise to remove certain of these disabilities, and passed an act shortly after making his address, amid the plaudits and gratitude of the entire community. The outgoing Viceroy has earnestly insisted on fair play to all sides. It will be a misfortune to the native Christian as it is to those of all other religions in India if Lord Curzon's high level of excellence in office be not maintained in the great peninsula. He has had no sincerer friends than the Christian—especially the Roman Catholic—clergy and missionaries, from many of whom he received warm tributes of respect and affection in view of his departure.

❀

Russian Industrial Troubles

Last week the Russian Government apparently inaugurated a new policy regarding the present industrial troubles. It arrested the Chairman of the Central Labor Committee, the President of the Printers' Union, and a large number of other labor and Socialist leaders. The Chairman of the Central Labor Committee is a man called Krustalev, though that is not his right name. He displayed unmistakable genius in organizing the recent industrial and political strikes, and by these he has literally terrorized the Government. Krustalev was arrested doubtless because the Government realizes that greater struggles with the workmen and the Socialist organizations are impending, and because it would precipitate matters by challenging the labor organizations before they are fully prepared for another general strike. The Government's action was upheld by the St. Petersburg manufacturers; on Sunday of this week they passed a resolution in favor of prosecuting the labor agitators to the full extent of the law. Constitutionalists, Moderates, and Liberals, however, declare that such a policy would be suicidal; it would provoke the Socialists and revolutionaries to desperation; there would be not only another general strike, but a far bloodier conflict than that which has already occurred. While the Government thus acted sternly in one direction, in another its action had seemed more conciliatory. Though it had prohibited its employees from joining anti-Government organizations, pointing out that restriction of political activity was necessary to the maintenance of discipline, it consented last week to cancel its dismissals of postal and telegraph employees. The employees were dismissed because they had formed a union, the avowed object of which was to compel the convocation of a Constituent Assembly; the members of the union had pledged themselves to contribute a large percentage of their salaries to the strike fund. The Government's practical surrender was forced by a three days' stoppage of the Russian postal and telegraph system last week, which really endangered the life of the State. The Government gave further evidence of a conciliatory desire by publishing rules for compensation in case of disablement and for pensions to widows. Thus the postal employees, who had been without salaries for five weeks, are now mostly returning to work; the telegraph offices, however, are still lamentably undermanned. The industrial peril, as well as the danger of agrarian unrest,

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is increased by the army mutinies in many parts of Russia which are now taking place; aside from the temper of the soldiers, the local authorities are practically unable longer to protect the landed estates, both owing to the insufficiency of the troops and the brutality of their commanders. The killing of an ex-Minister of War last week accentuates the last-named element. He had been sent to "pacify" the province of Saratov. In the opinion of many Russians, however, the wholesale knouting of the villagers, and the nameless outrages perpetrated by drunken Cossacks upon women under the very eyes of the man sent by a well-intentioned Czar to bring peace to the peasants, justify the deed.

❀

The Separation of Church and State in France

Last week, by the impressive majority of 79 in a total vote of 283, the bill providing for separation of Church and State in France was passed by the French Senate. The large majority was forecast when it was seen that some of the clauses, which had given rise to vexatious and acrimonious debates in the Chamber of Deputies, were adopted by a practically unanimous vote. The bill is now law. It is by far the longest step in the direction of religious emancipation taken by the present Republic. It destroys the historic Concordat entered into by Napoleon I. and Pius VII. But it does not separate Church and State as they are separated in this country. Though by the new law the French Government will save a huge amount annually, it must still spend millions of dollars a year for the support of churches and clergy, though, as time passes and the present clergy die, the appropriation for their maintenance will gradually shrink and finally disappear. The Government must still make appropriations for a public worship budget, but it will do this in return for compliance with its own provisions, first, as to the manner in which church properties shall be held and administered; secondly, as to the regulation by which the individual churches shall receive financial support only from the department, or county, in which they are situated (a provision which works with special harshness as regards Protestant parishes); and, thirdly, as to implicit obedience by the churches to their heads in ritual, doctrine, and discipline; in the contrary event the Government will not authorize their existence. On the other hand, to more than offset these restrictions, the law puts an end to the mingling of political and ecclesiastical intrigues and scandals, such as those of certain monastic orders which were threatening the very existence of the Republic, scandals disavowed and spurned by the best Roman Catholics, who welcome the new law as affording their Church a chance to be really a spiritual force, freed from undue connection with the State. Thus, if individual churches will not be exactly free, the Church in its relation to the State in France has certainly approached measurably nearer to Cavour's ideal, "a free Church in a free State."

❀

The Panama Appropriation

The urgent request of the President and Secretary Taft for an immediate appropriation by Congress to supply the needs at Panama has been met, in part at least, by the passage in the House of Representatives of a bill appropriating $11,000,000. This is a reduction by $5,000,000 from the amount considered necessary by Mr. Taft for actual emergencies, but is a compromise between the advocates of the original bill and the opposition, aided by some Republicans, which wished to fix the sum at $7,000,000. The final vote stood 137 to 121. Of course the bill may be amended in the Senate, and in the end the two bodies may have to adjust the matter by compromise; but it is thought that there will be, as certainly there should be, no long delay. It was quite generally the sentiment of the House that hereafter Congress shall not be called upon to make appropriations for the Canal except upon presentation of detailed estimates of expenditure as well as detailed reports of money spent. This is perfectly just, and there is absolutely no reason to suppose that the Administration would do otherwise. The present emergency, however, is a very real one, and the financial conditions are

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such as are not likely to occur again. It is sufficient answer to the absurd criticisms of those wonderful statisticians who have been trying to show that the amount already spent upon the Canal is excessive in comparison with the total to be spent, that the sums just expended include the payment of $40,000,000 to the French Company, the payment of many millions to Panama, the purchase of machinery and plants necessary to have before the work is fairly started, the establishment of houses and hospitals, the laying of new railways, and the sanitary and police reforms on the Isthmus. As to the method of raising the money now appropriated, the bill provides for its being obtained by the sale of bonds, and a vehement attack by the leader of the Democrats in the House, Mr. Williams, on the policy of borrowing money while the Government maintained $55,000,000 in National banks on deposit without interest, was not successful.

❀

Mr. Moody and Railway Rate Regulation

Probably the most important feature of the annual report of Attorney-General Moody is his capital comment upon the railway rate problem, to which he devotes a large part of his report. According to the present Elkins Act to prevent rebates, offenses are punishable only by fine. The Attorney-General recommends the amendment of the act so as to add as an alternative the penalty of imprisonment. He declares that appropriate action has been taken in all cases in which evidence has been furnished to the Department of Justice. Of course the Department cannot proceed upon rumor or upon any basis except that of evidence. Mr. Moody says that railway officials have in general assured him of their willingness to aid the Department in every way in enforcing the law, but have declined to render the only assistance that would be of the slightest value, namely, the furnishing of evidence proving the offense:

> The cases in which evidence has been or will be obtained are occasional and exceptional, and unless we are content to allow the evil of the discriminatory practice by common carriers to continue, with now and then the punishment of a detected crime, some remedy which reaches deeper than any law now upon the statute-book must be found.

Such a remedy might be found if the power, upon complaint, to fix a future maximum rate and put it into effect within a reasonable time, subject to appeal to the courts, should be given to some administrative body created by Congress.

> Upon proof that a lower rate had been given to some preferred shipper, the body clothed with the power to fix a future maximum rate might well determine that the rate which the railroad could afford to give to the preferred shipper it could afford to give to all shippers in like situation. Such a finding, it could be predicted with certainty, the courts upon appeal would not reverse, for no better evidence of the legality and justice of the rate thus fixed could be found than in the action of the carrier itself. It would be difficult for the carrier to maintain that a rate actually charged by it was confiscatory or unjust.

After a reference to the apposite case of the Pabst Brewing Company, Mr. Moody thus sums up:

> In place, then, of the long-drawn-out proceedings by petition in equity, with all the opportunities for delays which such proceedings afford, and of criminal prosecutions, hampered as they are by the constitutional right of all concerned in the transaction to be protected against self-incrimination, a speedy remedy, with few delays and no embarrassing constitutional questions, would be available. Such a remedy would not only be speedy, but its very existence would act as a powerful restraint upon all discrimination between shippers. . . .
>
> Moreover, the incentive to the shipper to struggle for an unlawful advantage would be lessened if it became apparent that the lower rate which he might secure would be speedily extended to his competitors. For it is the advantage over his competitors rather than the mere saving in freight money for which he is most eager. Thus the mere existence of the power to fix a future maximum rate with the strong probability that it would be exercised in the manner I have indicated would effectively discourage both the shipper and the carrier, the two parties to the unlawful practice.

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The Case of Mr. Paul Morton

Our readers will remember that when the President refused to sanction proceedings against Mr. Paul Morton for contempt of court because the railway of which he was an officer had, as alleged, disregarded an injunction of the

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Court by granting a rebate, there was a great outcry in certain quarters that the President was using his official position to protect Mr. Morton because Mr. Morton was a member of his Cabinet. The Outlook, after a careful examination into the facts and law of the case, expressed the opinion, first, that the President had no option in such a question of law but to follow the opinion of his Attorney-General, as he had done; and, second, that the Attorney-General had no option but to advise the President against proceedings for contempt, in the absence of any evidence that Mr. Morton had participated in, approved of, or otherwise made himself responsible for the alleged illegal act of the railway. Our judgment was based on the general principle that no man can be held criminally liable for the act of his subordinate unless criminal knowledge of the act and responsibility for it are brought home to him. Some of our readers criticised our judgment, and we recall one letter from a lawyer who condemned it as even absurdly untenable. It will, therefore, we assume, be of interest to our readers to know that this position has been affirmed by the United States Court before which the case has come. The decision is rendered by Justice John L. Phillips, of the United States District Court for the Western District of Missouri, who is himself a Democrat, and who would have tried the case had the proceedings for contempt been taken, as desired by the special attorneys, Messrs. Judson and Harmon. The Boston "Evening Transcript" thus reports the decision:

> The dispute which arose between Mr. Harmon and Mr. Moody was this: they thought that the evidence taken before the Inter-State Commerce Commission, which was contained in a printed pamphlet, justified proceedings for contempt against Mr. Ripley and Mr. Morton. They based their view specifically upon that evidence. Mr. Moody, as will be seen in the correspondence published at the time, said that from his examination of that evidence he thought it did not have any tendency whatever to show that either of these officers had any knowledge or responsibility for this failure to publish the coal rate, which was a real misconduct and undoubtedly illegal; and, in the absence of evidence of their personal responsibility, Mr. Moody did not feel that the great office of the Attorney-General should be used to make an accusation against men against whom no evidence had been forthcoming. He held that the evidence should precede the accusation and not follow it. Harmon and Judson thought the evidence itself was sufficient. Judge Phillips has gone out of his way for the reason which he states, namely, that this case has attracted so much public attention that he desired to say that there was no evidence showing that either Mr. Ripley or Mr. Morton was responsible for the misconduct of the company in these departures from their published rates on coal.

The decision of a single judge is not final; but it may be accepted as substantially conclusive that there was no evidence to connect Mr. Morton with the acts complained of, and, unless reversed by a higher court, as conclusive as to the principle of law, that without such evidence he could not be proceeded against in contempt proceedings.

❀

Shall There be Federal Control of Corporations?

In his annual report Secretary Metcalf, of the Department of Commerce, refers interestingly to the Bureaus of Immigration, of Steamboat Inspection Service, and of Statistics, the last named being charged with the duty of recording our foreign commerce. But most interesting of all, we think, is his comment on the work of the Bureau of Corporations, which at the present time constitutes a particularly important and much-discussed field in the general activity of the Department of Commerce. The inadequacy of State legislation properly to regulate or control corporations engaged in inter-State commerce is evident to all observers. As Mr. Metcalf says, the great railway systems and the greater industrial corporations, extending their operations throughout many States—and some throughout the entire United States—are but nominally supervised or controlled by the State from which their charters are obtained. Some of these corporations have not only shown a disregard for State laws, but have become potent factors in directing the political policies of the various States. In the opinion of the Secretary of Commerce, and also in that of The Outlook, real supervision, real regulation, real control, can be enforced only by a

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Government the jurisdiction and power of which are great enough to cope with the corporations to be supervised or regulated. This principle once accepted, a plan for carrying it into effect should not be difficult, despite the objections that it might apply to too many corporations and might unnecessarily interfere with small business transactions. The Federal supervision which Mr. Metcalf has in mind would immediately be extended over the greater corporations—those clearly engaged in inter-State and foreign trade, which, by their size and diverse activities, tend to monopolize any of the great staples of commerce, or which have been shown to be in fact outside the control of State authority. The time is indeed ripe for Congress, by means of appropriate affirmative legislation, to assume such supervision, regulation, and control, if possible, by means of some kind of Federal license, for the great corporations engaged in inter-State and foreign commerce.

❀

An Elastic Currency

There are at least two ways of safeguarding the money market from the dangers of stringency. One of these ways is recommended by Mr. Shaw, Secretary of the Treasury; the other by Mr. Ridgely, Comptroller of the Currency, in their annual reports. The first method of providing for a more elastic currency would permit the National banks to issue additional, Government-guaranteed circulation, equal to half their bond-secured circulation, the new notes not to be secured by bonds, however, but subject to a tax of five or six per cent., so that they would not be issued until interest rates exceeded that amount. The second method would repeal the present limit of $3,000,000 a month on the retirement of circulation by National banks. The objection to the first scheme is that an emergency circulation based on bank assets might be used to inflate speculation. The objection to the second is that it is an abandonment of the conservative relations between the Government and the banks. The plea for the first is that it would work automatically and without any undue public advertisement of stringency, the emergency notes being issued by the banks in such a way as to be undistinguishable from their ordinary bond-secured notes and issued and withdrawn only when occasion required, thus establishing for the first time a sympathetic relation between the Treasury and the money market, since the volume of bank circulation would be governed by the law of supply and demand. For the second method the plea is that freedom of contraction would promote expansion, because it would remove the practical penalty of the compulsory existence of unwarranted currency; besides, why should the banks be forced to keep their promissory notes afloat after they wish to pay them? Messrs. Shaw and Ridgely are fortunate in making their reports under conditions which have already turned men's minds towards anything promising relief. There has been a great stringency in the money market. Rates for call loans have recently fluctuated between four per cent. and twenty-eight per cent. Such fluctuations are of course unsound. They are not characteristic of any money market but ours. Nor are they necessarily caused by manipulation, even if manipulation has patently had altogether too much to do with the present money market. Our financial system ought to provide a remedy for these extremes. Congress should consider the matter.

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The Postmaster-General's Report

Mr. Cortelyou regards the deficit of over fourteen millions as of less importance than the great need of improvement in efficiency in the Post-Office Department. But he points out that the deficiency is largely due to the immense amount of free matter handled—no less than twelve and one-half per cent. of the entire weight carried, and involving a loss in revenue of over nineteen millions. A remedy for the franking evil should be found, and Mr. Cortelyou suggests that each Department might pay postage upon its mail matter. It need not be prepaid by postage-stamps in the usual way, but by a process of bookkeeping each Department might be charged with the whole

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expense of its own business. This suggestion is of course a tentative one, and is not likely to be welcomed enthusiastically by Congress. Several important proposed reforms are dismissed rather summarily with this expression of opinion: "It is believed that for the time being attention can be more profitably devoted to an improvement in the service already established than to an immediate consideration of such questions as the reduction of the rates of postage, a parcels post, postal savings depositories, a postal telegraph and telephone, and kindred subjects." It may be argued, on the other hand, by those who advocate these reforms, that they are not necessarily incompatible with efficiency and economy in administration; and in particular it will be urged that the repeated charges that the Government is paying exorbitant sums to the railways for transmission of mail, and that the system of determining the rate to be paid is misleading and unfair to the Government, should be thoroughly examined with the view of introducing reform if needed. Entirely welcome is the announcement by the Postmaster-General of a new system of rating for the reappointment of postmasters—a system with which the President is in hearty accord and which may be extended to other departments. Hereafter, a careful rating based on inspectors' reports is to be given to each post-office and to have influence in determining the reappointment or non-reappointment of the postmaster. Mr. Cortelyou says that fourth-class postmasters will be retained during satisfactory service, while in the case of Presidential postmasters their reappointment will be determined by the ratings given them. An interesting contrast is made by Mr. Cortelyou, apropos of the two hundredth anniversary of the birth of Benjamin Franklin, between the seventy-five post-offices in existence when Franklin was Postmaster-General under the Confederation and the 68,131 now in existence, and the growth in receipts from $37,935 to $152,826,585. The comfort and safety of mail clerks and provision for mail clerks worn out in this difficult service receive attention. A parcels post system is recommended, but only for the future. The immediate provision recommended is for the merging of third and fourth class matter into one class at the rate of one cent for two ounces, while a thorough examination of the question of dealing with second-class matter is followed by the opinion that a flat rate determinable upon the material thing itself is what is needed.

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Secretary Taft's Report

The annual report of the Secretary of War is largely occupied with a statement of the present conditions of the Panama Canal, its immediate needs, and the right course for future pressing of the work. Mr. Taft's views on this subject were fully presented in The Outlook two weeks ago, and need not be here repeated. As to the Philippine Islands, Mr. Taft cordially approves and again urges upon the country the bill allowing all products from the Philippines, except sugar and tobacco, to enter the United States free of duty, with a duty of a quarter of the present rates on sugar and tobacco, and complete free trade after 1909. He also indorses, as he has before, the suspension until 1909 of the law applying the coastwise-trade laws of the United States to the trade between the Philippines and the United States. The total strength of the army on October 15 last was 3,750 officers and 56,064 enlisted men—a small decrease from the year before. The insufficient number of officers, says Mr. Taft, has assumed proportions which constitute a menace to the discipline of the army and to its effectiveness as a fighting machine. The evil of desertion might, the Secretary thinks, be lessened if a recruit should pass through a probationary period of service, with leave to refuse to enlist, if he chose, at its end. A new system of seacoast defense is presented, founded on the report of a board which has been studying the question at many points on our coasts. One important recommendation is for the increase of the Artillery Corps, so that the seacoast fortifications shall not longer be left without the number of men needed properly to handle the heavy guns and their complicated mechanism. The estimates for the emergency defense of the

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important harbors in our insular possessions amount to $2,438,760.

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Secretary Bonaparte's Report

In his report for the year the Secretary of the Navy agrees cordially with the view taken in the President's Message that the present size of our navy—that is, the actual aggregate number of ships built, building, or authorized—is as large as need be. This does not mean that we are to stop building ships, but that we need only to have in mind the substitution of new and adequate vessels for those which have become obsolete or inefficient. Thus, Mr. Bonaparte thinks that within the next six years five battle-ships and two armored cruisers should be ready to take the place of old ships of those classes, and that five more battle-ships should be substituted for ten useless monitor coast-defense vessels. On the underlying principle which should govern in fixing the size of the navy, Mr. Bonaparte says:

> A navy is an instrument of warfare, and it can be reasonably described as large or small only with reference to the strength of the enemy it may have to encounter. In fact, if we compare the ratio of our naval strength to our National area or to the extent of our coast line, or to our commerce, or to our population, with that corresponding in the case of any one of the principal naval powers, say, for illustration, of Great Britain or France or Germany, we must reach the conclusion that our navy is exceptionally small. It is true that for its size ours is a very costly navy, but this fact arises from two causes, neither of which we should be willing to change. The rate of compensation for labor is, happily, much higher in our country than in most others, and we are firmly and wisely opposed to compulsory military service in time of peace; under these circumstances we must expect to pay for our good fortune.

The alarming scarcity of competent engineer officers under the new system, upon which The Outlook has more than once commented, must be met, the Secretary thinks, by increasing the number of warrant machinists by one-third and by organizing a service of marine engineers for shore duty only. Referring to the death in a fist fight of Midshipman Branch in the Naval Academy, Mr. Bonaparte declares that not only has the Department discouraged fighting between cadets because it was illegal, but that, despite the fact that the custom of permitting or ignoring such fights has been one of long standing at the Academy, he considers "the custom of thus adjusting personal controversies between members of the naval service as highly objectionable and essentially unmilitary."

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The Six-Billion Crop

A year of unequaled prosperity follows the most noteworthy series of similar years that have come to American farmers. The addition made by them to the National wealth during the past fiscal year breaks all records for all countries. The wealth production on farms in that twelvemonth reaches no less than $6,415,000,000—a stupendous aggregate of the results of brain, muscle, and machine. Corn—our greatest crop—is the only one to reach both largest production and highest value; three others, hay, wheat, and rice, attained their highest value. It may surprise some to know that no crop but corn produces as large an income as does the dairy cow; milk and butter form the item of value next to corn in making up the total, followed by hay, cotton, and wheat. With the last named, however, the farmer's hen competes for precedence, poultry products aggregating almost as much in value, even though the value obtained by our wheat last year overtopped the highest ever before reached. "And yet," says Secretary Wilson, of the Department of Agriculture, in his annual report, from which we take the above-mentioned facts, "the story is not done."

> The wealth produced on farms in 1905 exceeds that of 1904 by four per cent., that of 1903 by eight per cent., and that shown by the census figures for 1899 by thirty-six per cent.

Proceeding to discuss the several bureaus in his department, Mr. Wilson gives prominent place to the good results accomplished by the Weather Bureau for the benefit of farmers, mariners, and manufacturers. He then shows how the work of the Bureau of Animal Industry in fighting contagious diseases has been successfully prosecuted, and

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how farmers and fruit-growers have been able greatly to diminish their losses from plant diseases by the equal success of the work of the Bureau of Plant Industry. The Bureau of Chemistry has been conducting a systematic examination of canned goods and has developed the fact that, without exception, the addition of the ordinary preservatives to foods is prejudicial to health; the Secretary rightly argues the need of legislation to protect the public from these evil effects. He does not fail, of course, to chronicle the splendid growth of the Forest Service Bureau by which our forest reserves are now administered at a cost of less than one-third of one per cent. of their value; this value, by the way, is increasing at a yearly rate of ten per cent. Finally, referring to the work of the Bureau of Statistics, Mr. Wilson declares, with an emphasis only too well justified by the facts, that the development of organizations to fix prices (and in some cases to force such changes as will give advantages to manipulators) shows the need for a strong and impartial agency to make comprehensive reports of actual facts relating to prospective crops.

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The National Immigration Conference

The first National Conference held in the United States on the subject of immigration took place last week in New York under the auspices of the National Civic Federation. About five hundred delegates were present from all over the country, appointed by the Governors of States and Territories, and representing commercial, ecclesiastical, labor, and agricultural organizations. The Conference was opened on Wednesday by Mr. August Belmont and Mr. Samuel Gompers, the President and First Vice-President of the Civic Federation. Mr. Frank P. Sargent, Commissioner-General of Immigration, presented some interesting figures of the immigration of the past year as the basis of two recommendations which he considered of the greatest importance. During the twelve months ending June 30 there were 1,026,499 arrivals in this country, and of this number seven hundred and seventy-seven thousand, or 76 per cent., settled in six States—New York, Pennsylvania, Massachusetts, Illinois, New Jersey, and Ohio. New York received over three hundred and fifteen thousand, while the West received only forty-three thousand; Pennsylvania received over two hundred and ten thousand, while the South received only forty-six thousand. Fifty seven thousand came to New Jersey, while North Carolina's share was one hundred and eighty-three. These figures gave point to Mr. Sargent's statement that the immigrants go where their friends are. Their only sources of information concerning this country are the agents of the transportation companies and their friends who have come here before. The resulting lack of knowledge concerning those parts of the country in which they are most needed is the chief cause of the congestion in the large cities and the more densely populated States which is one of the most serious aspects of the immigration problem. To correct this condition Mr. Sargent would have the Government furnish incoming aliens with information concerning the Western and Southern States and the opportunities existing for them in those parts of our country. Another aspect of the immigration situation which Mr. Sargent deplored is the large number of aliens who are denied admission to this country after they have reached here and are deported. Nearly twelve thousand immigrants were refused admission last year, of whom eight thousand were paupers, two thousand diseased, and one thousand brought here in violation of the contract labor law. Mr. Sargent spoke feelingly of the injustice and wrong done these poor people in allowing them to make the long voyage from their homes to this country, only to be sent back, and said, "It is right that they should be denied admission, wrong that they ever should have been started from home." Mr. Sargent's remedy for this unfortunate condition is one which he has long recommended and which The Outlook has urged. The examination as to the alien's fitness to enter this country should be made on the other side, at the latest at the port of embarkation, but, if practicable, nearer the emi-

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grant's home. In the course of the further discussion of the question of restricting immigration, Mr. Broughton Brandenburg proposed a plan which he believed would accomplish both the ends desired by Mr. Sargent. He would have a traveling board of examiners, who should go from place to place in the regions from which our immigration is drawn, and after examination issue certificates to those who were qualified to be admitted. Those who passed the examination would be taken by a courier to the nearest port; and the presence on board ship of a supervising officer appointed by the Government would assure good treatment for the immigrants. Mr. Brandenburg's plan indicates a means for carrying out the recommendation of the President in his Message, that the selection of the man considered fit to enter this country should be made not only on the basis of health and ability to support himself, but also on the basis of character. The question of Chinese exclusion provoked long and heated discussion, which consisted chiefly in rhetoric and oratory, with very limited presentation of facts, but resulted in a resolution favoring the admission of more classes of Chinese while making the exclusion of laborers more complete.

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Mr. Ryan's Purchase of the Equitable Stock

Mr. Thomas F. Ryan testified before the Legislative Investigating Committee last week concerning his purchase from Mr. James Hazen Hyde of a majority of the capital stock of the Equitable Life Assurance Society. It will be remembered that Mr. Ryan bought 502 shares for $2,500,000, and that the dividends which he will receive on this stock are limited to seven per cent. of its par value, which would amount to about one-seventh of one per cent. on his actual investment. In response to the questions of Mr. Hughes, Mr. Ryan said that he was led to purchase the stock because of the possibility that the Society might go into the hands of a receiver, which, in his opinion, would have caused "the most tremendous panic that this country had ever seen." He considered that in making the purchase he was doing a great public service, but he frankly acknowledged that he was actuated in part by the desire to protect his own interests in the event of such a serious financial disturbance. In the words of Mr. Hughes, to which he heartily assented, he did not "desire those who might be operating in large financial transactions, and who might be disposed to consult exclusively their own interests, to have control of the Equitable treasure-house." Mr. Ryan testified that in buying the stock he determined never to exercise the voting power for the purpose of electing directors or for any other purpose, and that it was his intention that no heir of his should ever exercise that power. His lawyers are now engaged in trying to find a way by which the trust can be perpetuated in the case of Mr. Ryan's death. The only conditions which he imposed in making the purchase were that Mr. Paul Morton should be elected Chairman of the Board of Directors, that every officer of the Society should place his resignation in Mr. Morton's hands, and that Mr. Morton should have a free hand to reorganize the Society without interference from anybody. Mr. Ryan was asked whether any one had offered or desired to share the ownership of the stock after its purchase, and reluctantly admitted that Mr. Edward H. Harriman had made such an offer the day after the purchase and that he had refused it. He had had several conferences with Mr. Harriman on the subject, and his continued refusal of Mr. Harriman's proposal had resulted in "strained relations" between them. When Mr. Hughes sought to find out what had been said by Mr. Harriman to influence Mr. Ryan to allow him to share in the purchase, Mr. Ryan, acting on the advice of his counsel, refused to answer. He was directed to answer by the Committee, but persistently declined to do so in spite of all the efforts that could be made to persuade him. This is the first direct refusal to answer that the Committee has experienced, and it is possible that the District Attorney may be asked to prosecute Mr. Ryan, as his refusal constitutes a misdemeanor, if the court should decide that the question asked was "material or proper."

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The Garrison Centenary

Last Sunday was the one hundredth anniversary of the birth of William Lloyd Garrison. It was celebrated by meetings in many parts of the country, and was anticipated during the preceding week by gatherings of various sorts. Naturally, the colored people of the United States showed particular interest in giving honor to the man whom generally they regard as the prophet of their emancipation. At a meeting in Brooklyn, New York, Dr. Booker T. Washington, speaking to an audience of his race, thus characterized him. At a meeting in Cooper Union, New York, Dr. Moncure Conway, son of a slave-owner and venerable disciple of Garrison, gave two instances describing Garrison's temperament. At a banquet in Boston in 1853, Mr. Garrison, Dr. Conway remembered, said: "Gentlemen, if you have been so fortunate as to find a Union worth preserving, cling to it with all your souls. I have not been so fortunate. With a price set upon my head in one State, outlawed in the South for my hatred of slavery, you will pardon me if I am somewhat lacking in loyalty to the existing Union." The other incident, which occurred on the Fourth of July, 1854, Dr. Conway described as follows:

> After burning the Boston court judgment that had just returned Anthony Burns to slavery, he held up the Constitution, struck a match, and burned it to ashes. Then he said, "Let all the people say 'Amen.'" There were hisses mingled with amens, but there stood Garrison, beaming upon us, not excited in face, word, or gesture. It was the most picturesque thing I ever saw. It was Jeremiah the prophet breaking the earthen bottle and saying, "Thus saith the Lord of Hosts: Even so will I break this people."

About a man of such flaming earnestness, who could not stop to distinguish between the end which he sought and the means in which he believed, it is even yet difficult to speak without suspicion of partisanship. If his advocacy of disunion had prevailed, slavery might have remained to this day. Happily, it was not his political doctrines but his love of freedom which prevailed. When he started the "Liberator," the conscience of the North was asleep, drugged by false self-interest and timidity. William Lloyd Garrison did not intend to use gentle means to awaken it. If he applied blows and fiery stimulants, it was because he was desperately determined that the North should rouse itself out of its coma. Like the prophets of old, the abolitionists bore their witness; but they received not the promise, for apart from such men as Lincoln, Beecher, and Sumner, they and their labors could not have been made perfect.

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Mark Twain's Birthday

Rarely, probably, has the birthday of a professional man been celebrated with more enthusiasm by a greater number of his fellow-craftsmen than was the seventieth anniversary of the birth of Mark Twain at the dinner given at Delmonico's in his honor by Colonel George Harvey on Tuesday evening of last week. One hundred and seventy writers were present, and the guests included many of the best-known men of letters in America: Mr. Howells, Mr. Gilder, Mr. Cable, Mr. Hopkinson Smith, Mr. Burroughs, Dr. van Dyke, Mr. Roberts, and Mr. Carman among them. The women writers of the country were largely represented at the dinner, and among the speakers Mrs. Riggs and Miss Repplier were particularly happy in their tributes to the guest of the evening. The cablegram from London signed by a long list of distinguished Englishmen, including Mr. Balfour, Mr. Barrie, Mr. Birrell, Mr. Bryce, Mr. Dobson, Mr. Gosse, Mr. Meredith, Sir George Trevelyan, and Mrs. Humphry Ward, brought the heartfelt good wishes of the English writers of the day. Mr. Clemens was at his best, wearing his seventy years with the light-heartedness of a boy, and with a boy's vivacity. His speech was inimitably droll in its caricature of the kind of advice and experience which are generally heard on such occasions. Probably no such speech was ever heard before from an old man. There was some very clever verse by Mr. Howells, Dr. Mitchell, Dr. van Dyke, and Mr. Bangs, and there were speeches by Messrs. Matthews, Carnegie, Gilder, Cable, Beach, Hopkinson Smith, and Mabie. The assemblage and the senti-

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ment of the occasion were a striking recognition not only of the most popular humorist in the world, but of a man who has won a host of warm friends and has made a place for himself in the judgment of the world as an original American writer. The Outlook's congratulations to Mark Twain were expressed in its issue for December 2 in the editorial entitled "Mark Twain at Seventy."

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James Russell Parsons Mr. James Russell Parsons, Jr., United States Consul-General to Mexico, was killed in that city on Tuesday night of last week. An open carriage in which he was driving with Mrs. Parsons and their son was struck by an electric car. The boy escaped without injury, Mrs. Parsons was slightly hurt, Mr. Parsons, who had thrown himself in front of them, was instantly killed. The accident is nothing short of a calamity to the consular service of the United States, for the country had no more competent and faithful servant among its consular representatives, nor did it count among its citizens a man of finer type and greater charm of personality. Born at Hoosick Falls, New York, in 1861, graduated from Trinity College, serving as private secretary to Bishop Williams, of Connecticut, School Commissioner for Rensselaer County, New York, United States Consul at Aix-la-Chapelle, Germany, from 1888–90, Inspector of secondary schools in New York State and of teachers' training classes in 1891, Director of the Regents' examinations of New York State from 1892 to 1897, and of collegiate and high school departments in 1898, and Secretary of the New York State Board of Regents from 1900 until 1903, Mr. Parsons had had varied and admirable training, and had made the best use of his opportunities for his own development as well as for the interests in his hands. Conscientious to a high degree, devoted to whatever task he undertook, tenacious, thoroughly equipped, and eager to secure the best results by the best methods, Mr. Parsons was an ideal servant of the public. He belonged to that rapidly increasing group of trained young men who are going into the public service as servants of the public and not for the sake of employment or gain. He was an accomplished linguist, and if his life had been spared would doubtless have risen to eminence in the diplomatic service. His friends were devotedly attached to him. His purity of life, his sweetness, his charm of manner, and his great refinement of spirit and taste made him a rare companion. He was a personal friend of President Roosevelt and of many other prominent men.

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John Bartlett Few books are better known by lovers of literature than Bartlett's "Familiar Quotations," a volume so constantly handled for years past that it has become a friend in need for numberless American libraries and homes. It began in a very modest way as a thin volume of two hundred pages; at the end of half a century these pages had been multiplied by six, and this as the result of a normal growth stimulated by a more extended interest in literature and by a wider though perhaps less accurate use of literary illustration. Such a volume is a tangible evidence of the extent to which the best literature becomes a part of the currency of the world and takes on the magnitude and importance of a treasure-house of the finest things that have been thought and said in the language. If all the poetry now preserved in the English language were to be destroyed, that which would survive in "Familiar Quotations" would afford an adequate idea of the depth and height and beauty of the English genius. Mr. Bartlett, who recently died at a great age, was a patient, industrious student, whose work as an editor or collector has become far more important than a good deal of the so-called original work of his time, and who will go down to posterity, as Dickens said of Gray, with a single book under his arm. That book, however, will be in such constant use that the name of the man who produced it will long be remembered by those whom he has benefited and whose taste he has helped to form.

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Professor Jebb

English scholarship is the poorer by reason of the death of Sir Richard Claverhouse Jebb, Regius Professor of Greek in Cambridge University. Born at Dundee in 1841, educated in Dublin, at the Charter School in London, and at Trinity College, Cambridge, where he took the highest honors in classics in 1862, Professor Jebb, who was a scholar by instinct, became a scholar by profession, and a lecturer and fellow of Trinity College. The year after his graduation in 1871 he was appointed Governor of Charter House School, in 1875 Professor of Greek in the University of Glasgow, and in 1889 Regius Professor of Greek in Cambridge University, a position which he continued to hold until the time of his death. He combined in rare degree the thoroughness and breadth of knowledge of the scholar with the taste, instincts, and feeling of the man of letters, and his discussions of Greek themes showed not only thorough grasp of the subject in matters of information, but sympathetic insight and the power of appreciating at the full the ripeness, beauty, and force of the Greek genius. His lectures on the Percy Turnbull Foundation at the Johns Hopkins University thirteen years ago on classical Greek poetry take rank with the best discussions of their kind. He edited Sophocles with notes, and his name appears on the title-pages of half a dozen books dealing with various aspects of Greek life. He was not only one of the foremost living authorities on the Greek language in England, but he was also an eminently useful member of Parliament, especially well informed on all matters relating to the Church of England and to national education. He was erudite without pedantry; a scholar, and also a man of culture.

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The Northwest Passage

The Northwest Passage has at last been successfully navigated. Captain Roald Amundsen, with his little ship Gjoa and eight companions, has arrived at King Point on Mackenzie Bay, just east of the northern end of the boundary between Alaska and Canada, having sailed from Norway in June, 1903. Captain Amundsen has left his ship in winter quarters there while he has come by sledge to Eagle City, Alaska, the nearest telegraph station. The news of his achievement is contained in a cable message to Dr. Fridtjof Nansen. It is many years since the announcement of the navigation of the Northwest Passage would have been received as a discovery of practical commercial value. As far back as 1553 Sir Hugh Willoughby and Richard Chancellor sailed from England on this quest, and from that time until well into the eighteenth century explorers bent their energies to find the northwest passage to India. But even after the hope of establishing a new trade route was given up, expedition after expedition sought to penetrate from the Atlantic to the Pacific through the islands north of North America, many of the most famous names in the annals of Polar exploration being connected with those attempts. The ill-fated expedition under Sir John Franklin disappeared into those frozen regions with one hundred and fifty-two men, and only the most fragmentary remains have been found by the numerous parties that were sent out, first to relieve and later to bring back some news of their fate. It would be hardly fair to describe Captain Amundsen as the discoverer of the Northwest Passage, for all the waters through which he sailed have been explored by his predecessors, some coming from the east and some from the west. In 1853, too, Sir Robert McClure, in command of the Investigator, entered the ice-pack from Bering Strait, penetrated as far as Banks Land, where he left his ship, and succeeded with sledges in reaching Melville Island, where he joined the Resolute, of Sir Edward Belcher's expedition from the east. This ship was also abandoned later, but the crews finally reached home after an absence of five years. Captain Amundsen, therefore, is not the first to traverse the Northwest Passage, nor the first to explore the waters and the lands through which he came; but he is the first to sail in his own vessel from one great ocean to the other around the northern end of America. It is true that he has not yet reached the Pacific, but the voyage from Mackenzie Bay

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through Bering Strait is made yearly by whalers, and he will have no difficulty in completing his task in the spring. Viewed as the conquering of the Northwest Passage, Captain Amundsen's achievement has only sentimental value; but it is believed that he will bring back with him exceedingly valuable material resulting from his magnetic observations in the neighborhood of the magnetic pole. It is, of course, universally known that the compass needle does not point toward the North Pole, but toward a point near the northern coast of Canada, about twelve hundred miles from the real pole. The position of this magnetic pole was determined in 1831 by Sir James Ross, on the western shore of Boothia Felix; and it is a much-discussed question whether it is movable, and if so what its present position is. Captain Amundsen hoped to be able to throw light on this problem, and while it is not clear from his despatch whether he has been successful, it is believed that he has accomplished this most important part of his mission. Not the least interesting and remarkable phase of Captain Amundsen's voyage is the fact that his ship, the Gjoa, is of only forty-seven tons register, seventy feet long and twenty feet broad, and that it is propelled by a gasoline engine.

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The Nobel Prizes

The yearly award of the prizes established some years ago by Alfred Nobel is a matter of international importance, because these awards are open to men of all nations and are a recognition of services in various directions which are essentially of international value. It has been a matter of regret that so far no American name has appeared in these lists of prizes, and the proportion of English prize-winners has been rather small in comparison with those from the Continent. These facts are not, however, adduced as the slightest evidence of unfairness in the committee of award, and there is every reason to believe that their delicate task is carried out with every effort at impartiality. The five annual prizes, which now amount, it is stated, to about $40,000 each, are bestowed for the most important discoveries in physics, in chemistry, in physiology or medicine, for the most distinguished work in the field of literature, and for the best effort toward the fraternity of nations and the promotion of peace. The peace prize is awarded by a committee of the Norwegian Storthing, and the others by institutions at Stockholm. The recipient of the peace prize this year is Baroness von Suttner, of Austria, who was one of the delegates from that country to the International Peace Congress held at Boston last year, and has for a long time been an earnest advocate and efficient organizer in the cause of international peace. Professor Robert Koch, of Berlin, receives the prize in medicine for his researches looking to the prevention of tuberculosis—a recognition in which the whole world will heartily join. In chemistry Professor Adolph von Beyer, who has done remarkable work in organic chemistry, is the prize-winner. In physics Professor Lenard, of the Kiel University, is awarded the prize because of his researches into the nature of cathode rays. The Polish novelist, Henryk Sienkiewicz, is the recipient of the prize for distinguished literary work, and no one can fail to admit that the rough vigor and spontaneous genius of this novelist's trilogy of Polish historical romances have shown him to be a great force in literature, even though he may not possess that elegance and grace of diction which might have governed the decision had it been one for admission into the French Academy. American readers have learned to admire the work of Sienkiewicz through the admirable translations of Mr. Curtin, and will be especially interested in this award for literary achievement.

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Modern French Music

A tradition was disregarded when Vincent d'Indy was invited to conduct a series of concerts of the Boston Symphony Orchestra. The honor accorded to him was more than a personal tribute; it was the recognition of the serious aims of a group of French composers, whose unofficial head is M. d'Indy himself. The concerts he conducted consisted exclusively of compositions by members

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of this group—ranging from César Franck, who may be regarded as its creator, to d'Indy and Debussy, and including Chausson, Dukas, Fauré, and, youngest of them all, Albéric Magnard. The distinctive traits of this modern French music are exhibited most conspicuously in M. d'Indy's compositions. Between them and the sweet tunefulness of Gounod's music, on the one hand, and the rhythmic brilliance of Saint-Saëns's, on the other, there is the strongest contrast. D'Indy's music is heavy with dissonance, and avoids adherence to a key as a cat shuns water. One who finds it unintelligible does not thereby argue himself a musical ignoramus. A hearer who understood only English remarked after one of these concerts that it reminded him of listening to a sermon by a French preacher; the form of eloquence was obvious, but it stirred him not a whit. Compared with the German Richard Strauss, d'Indy is equally daring in his disregard for musical convention and far more successful in avoiding the commonplace. One cannot help feeling that of the two the French composer is artistically the more sincere. Nevertheless, it is hard also to escape the feeling that much of what he writes is an intellectual *tour de force*. Mr. Mason's sketch of d'Indy in The Outlook for March 4, 1905, will be recalled by many of our readers who are specially interested in this subject. D'Indy and his confreres are like explorers in a new musical country. Perhaps they know whither they are going. Perhaps they are making great discoveries which others will appropriate and develop. Of their seriousness there can be no doubt. It is a sign of America's musical cosmopolitanism that it has heard the music of these innovators with an open mind and with a willingness to be persuaded.

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The Modern Warfare Against Tuberculosis

The fight against consumption requires much the same organized action that is required by a veritable war. An exhibition held in the American Museum of Natural History, in the city of New York, from November 27 to December 9, gave a graphic view of the way in which this battle against this ravaging disease is being carried on. In a wing of this big building an entire floor was devoted to the exhibits. Tuberculosis is a house disease, and peculiarly a disease of cities. It thrives in darkness, filth, and bad air. It finds allies in alcoholism and social vices. The "great white plague," as it has been called, is, to a very great degree, the product of social conditions. So, prominent among the exhibits was a model of a crowded, dirty, almost airless block of tenements. In the block represented there were 1,588 rooms, of which 441 had access to neither air nor light except through an adjoining room. In the whole block there was not a single bath. Beside that was a model of a block of tenements well planned. The contrast could be seen at a glance. Photographs of city conditions, tables of figures, maps, and charts, showing in what regions and among what elements of the population tuberculosis prevailed, were displayed. Especially striking were the charts showing how serious a field for infection is the colored population of the cities. These were a contribution from Hampton Institute. More conspicuous, however, were the exhibits devoted to methods for prevention and appliances for cure. The Tenement-House Department and Bellevue and Allied Hospitals of New York showed how the campaign against consumption in the crowded districts of the city is conducted. Here was a tenement-house room, actual size, renovated, with a table laid with special dishes and table utensils for the patient, with paper cones for the disposal of sputa, with medicines properly marked, and with general directions tacked upon the wall. Here also were chairs and sleeping-bags arranged for use on the roofs of tenement-houses. From Boston, from Chicago, and from other places were exhibited devices for graphically illustrating methods in those cities. Sanitariums exhibited, by models, photographs, and the like, the appliances found useful. Tents and shacks were there for that army of soldiers who are battling patiently and hopefully against the enemy that has already wounded

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them. The best battlefield is in the open air. Devices were there, too, for enabling a patient to sleep in the house and yet breathe the air of outdoors. Plans were shown of public and private sanitariums. It is a valiant battle that is waging. The progress made in America is especially encouraging. Such an exhibit as this, by spreading knowledge, is an effective means for arming the people against the scourge.

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Do We Want Four New Partners?

Four Territories are knocking for admission to the United States as partners in the commonwealth: Arizona, New Mexico, Indian Territory, and Oklahoma. The question of their admission is one of the most serious questions to come before the present Congress. The President in his Message recommends the admission of the four Territories as two States. After some careful study of the question, and in spite of preconceptions against such joint admission, The Outlook is constrained to the same conclusion. In this article we shall only state very briefly the considerations which have compelled the conviction that they ought not to be admitted as four States.

The population of these Territories was in 1900, in round numbers, as follows:

Arizona	123,000
New Mexico	195,000
Indian Territory	392,000
Oklahoma	398,000
Total	1,108,000

The population of Oklahoma and the Indian Territory has increased since 1900; the Indian Territory now claims nearly a million, but from that claim some discount must be made. The combined population of the four Territories was, in 1900, 1,108,000; it may be now 1,500,000.

It is not right to give to a population of 1,500,000 a representation in the United States Senate four times as great as that of Illinois, New York, or Pennsylvania, when Illinois has a population twice as great and New York and Pennsylvania have each a population four times as great as that of these four Territories combined. There are at least eighteen States each with a population greater than the combined population of these four Territories; their proportional representation in the United States Senate would be sensibly diminished by the admission of these Territories as independent States. The United States Senate is already something of an anomaly in our democratic Republic; the anomaly ought not to be needlessly increased.

This, however, is not all. Arizona is a mining Territory; its population is a mining population, liable to great fluctuations; twenty-nine per cent. of the population can neither read nor write, and outside of the two cities of Phœnix and Tucson the proportion of illiterates is considerably greater. Of the 123,000 people in Arizona, 7,000 are Mormons—enough to hold and exercise the balance of power whenever they act together under the direction of the Mormon hierarchy. The population of New Mexico is largely composed of people of Spanish and Indian descent, most of whom speak Spanish habitually, if not exclusively. Some of the courts are conducted through the aid of an interpreter; sometimes the Spanish and sometimes the English language is taught in the schools; and the proportion of the people who can neither read nor write Spanish, English, or any other language is thirty-three per cent. The Indian Territory is occupied by a population partly Indian, partly negroes, partly mixed bloods, and partly whites—the latter mostly immigrants from the Southwestern States. Owing to the conditions in the Indian Territory, it has had no adequate school system, and the illiteracy among the whites is very great. We cannot state the exact percentage. We have already too large a proportion of illiterate voters in the Nation; that proportion ought not to be increased. The three of the four Territories whose moral and intellectual conditions are such as we have described ought not to be invited into equal partnership with the other States until adequate educational systems have been provided, and a foun-

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dation laid for participation in the Government. This objection does not apply to Oklahoma, where the proportion of illiterates is only five per cent.

Added to the smallness of the population and the imperfectly developed conditions is another element of peril to the well-being both of the States and of the Nation in the admission of these four Territories as four independent States. There are very large and not altogether scrupulous special interests concerned in securing the admission of these four Territories as separate States. These are railroad and mining interests. They are already very influential, if not absolutely controlling, in Arizona, New Mexico, and the Indian Territory. With a small voting population, and a considerable proportion of that voting population irresponsible and illiterate, the railroad and mining interests would control two and probably three of these States, and thus secure four if not six Senators in a body which is already quite too much under the influence of the advocates of special interests. Independent Statehood would increase plutocratic power in the Federal Government, and plutocracy is the greatest enemy that American democracy has to encounter. It would increase plutocratic power in the Senate, and the Senate is already far too much under the influence of plutocratic interests.

To restate the issue in a sentence: To admit Arizona, New Mexico, Oklahoma, and Indian Territory as four States of the Union is to admit eight Senators to the United States Senate to counterbalance the combined States of New York, Pennsylvania, Ohio, and Illinois, and is probably to give three-fourths of that power, not to the people whom the Senators are supposed to represent, but to certain railroad and mining interests, the paid advocates of which they would be. If it is not to do this, it is certainly to run the risk of doing this; and such a risk the Nation ought not to run. There is, therefore, really only one issue before Congress: Shall Arizona and New Mexico be united in one State and Oklahoma and Indian Territory in another State, or shall all four remain for some years to come as Territories? On that question we may have something to say hereafter.

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Some Educational Theses

The article on another page on Manual Training is by one of the fathers of the manual training movement in this country. It is by an expert, who speaks with authority. It gives us occasion to reaffirm certain fundamental principles respecting education which are related to his theme.

The popular distinction between industrial education and higher education has no real existence. There is no higher education than that furnished by the professional schools—law, medical, theological. But training for law, medicine, and the ministry is industrial education as truly as training for carpentering, blacksmithing, or farming. The first three are industries no less than the second three.

And carpentering, blacksmithing, and farming are just as "high" as law, medicine, or the ministry. It is as important to live under a good roof as to live under good laws. Good bread is as important as good theology; bad cooking is as provocative of wickedness as bad preaching.

Life is for service; education is for life. That is the best education which best fits the pupil for the best service *he* can render. Which is better—to be a blacksmith or a preacher? That depends: it is better to pound an anvil and make a good horseshoe than to pound a pulpit and make a poor sermon.

The distinction between the higher education and industrial education is a relic of feudal aristocracy. A gentleman's son might walk the deck of a vessel as midshipman, but not work in the yard in building the vessel; might preach in the pulpit, but not work at the bench carving the pulpit. The feudal aristocracy is dead; its relics should be buried in its grave.

There is a real distinction between education for self-support and education for self-development; between culture and what the Germans call the bread-and-butter sciences. In order, if not in importance, the bread-and-butter sciences

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come first. The first duty every man owes to society is to support himself; therefore the first office of education is to enable the pupil to support himself.

But manual training is not merely industrial training. It is not merely training for self-support; it is also training for self-culture. The hand has other uses than to hold a book; the eye other uses than to read a printed page. Education is the training of the whole man —body, soul, and spirit. To teach a boy the mechanics of home-keeping, to teach a girl the chemistry of home-keeping, is as much self-culture as to teach either what kind of homes the ancient Greeks and Romans possessed. Our present self-development is too narrow. We need to broaden it. Manual training is necessary to make the "all-round" man.

Manual training is moral training. The boy will learn that he is under law more quickly in a workshop than in a school-room. Industry, order, carefulness, accuracy, obedience, conscientiousness, are taught at the forge and the work-bench more easily than at the desk. Moral lessons are better taught by doing than by reading, by tools than by text-books.

Whether manual training can come into our schools without puttlng something out is a question. What, if anything, shall be put out is another question. But it ought to come in for three reasons:

To equip for self-support.
To make all-round men and women.
To develop the moral nature.

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The Skeptic and the Church

Thomas was a skeptic. He was born so, and conversion did not change him. When the other disciples told him that Jesus had risen from the dead and that they had seen him, Thomas did not believe them. Not only that, he declared that he was resolved not to believe them. He rejected the evidences. "Except," he said, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." If the apostolic Church had made the acceptance of dogma the condition of membership, it would have excommunicated Thomas. He not only rejected the most fundamental article of belief of the little Church, that on which its whole message was to rest, but he refused to believe the prophecies of the Lord; for the Lord had more than once told his disciples that he would be crucified and would rise again the third day. But in the apostolic Church not dogma but love was the bond of union. Thomas was not excommunicated. He remained in the Church, shared in its work, and attended its meetings. And the result is that the most fervent expression of faith in the divinity of Christ ultimately came from the skeptical Thomas. We commend this incident to the consideration of those timid souls who are afraid to admit into their fellowship the modern Thomas because he doubts a "fundamental doctrine."

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The Escape to Life

A recent critic of various decadent poets—a very keen and sympathetic critic, by the way—has made much of what he calls "the escape from life," which their poetry symbolizes. His question about each of them is: How did this man try to escape from life, as it really is, and how far did he succeed? The means of escape from life, as thus attempted, do not matter so much to the critic as the measure in which the goal is neared. One human being may seek to escape from life by hard work, which gives him no time to think of anything but itself. Another may plunge into dissipation. Religion is a possible escape from life; so is art; so is love. The successful life, in this view, is the life that gets furthest away from the real facts of existence.

But if this be so, none of the "escapes" can be real. They can never get far enough, therefore, to be worth anything. To escape from realities to unrealities is not deliverance at all. One likes better the man who says, grimly, "Things are what they are, and their consequences

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will be what they will be; why then should we seek to be deceived?" Men can undoubtedly seek oblivion for personal sorrows in work, art, love, religion, or dissipation, according to their personal choice. Men without number have done it. But the sense of the human race has always drawn a distinction between these ways of escape. Dissipation may be an escape from life. So may hard material tasks. So may certain forms of art. But religion and love and true art are escapes to life, not from it. They are reality, not unreality. They are noble facts of human living, as true as the ugly ones from which men flee to them.

The escape to life is real deliverance. It really gets away. The great artist confronts all the facts of life—its sordidness as well as its glory, its horror as well as its joy—and is neither deceived nor discouraged. He sees life steadily and sees it whole, and he finds victory where the decadent artist flees from defeat to defeat. The true lover faces the years, the disillusions, the limitations of human relations, and loves on, undismayed and ever rewarded. The saint meets trial and doubt, besetting evil without and besetting sin within, and yet honestly rejoices always, and enters more each year into faith and hope and love. One of the words for which men have most loved the Son of Man is that saying, "I am come that they might have life, and that they might have it more abundantly." For all human beings, all beings that live at all, desire more life, not less—not escape but realization.

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Christian Paganism

In the days when the world was younger, men saw beauty all about them, and they deified it; they admired human strength, and included it among the attributes of the gods they worshiped. In spite of the dictionaries, Paganism was not merely the "worship of false gods." The Paganism of the Greek and the Norseman was not bare heathenism; its essence, as Carlyle says, was "a recognition of the forces of Nature as godlike, stupendous, personal Agencies." In particular, Carlyle calls the Norse religion a "Consecration of Valor;" so Matthew Arnold calls Greek Paganism "fidelity to nature—the *best* nature."

Of Paganism in this sense Christianity is not the antithesis. Paul recognized this when he wrote to the Corinthians, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." But the Church did not always recognize this. In order more completely to repudiate the Paganism which had said, "Yours are the world and things present," the Church replied, "Yours are death and things to come." The recovery of the neglected part of Christianity has been slow; that it has been hastened in our day is due in no small degree to the spirit of the Young Men's Christian Association, interpreted in an article elsewhere in this issue. Through this recovery, Christianity is coming to its own. To view this world morbidly is to set boundaries to faith. If Paul was able to say, "All things are yours," it was because he had the faith which bade him add, "And ye are Christ's; and Christ is God's." Pagan myth, with its gaze of childlike wonder out upon the world, is gone; but that which was true in the Pagan spirit, the recognition of the divine in the world, can be preserved to him who has the Christian faith. The world is his to admire, to study, and to use.

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The Spectator

The Spectator foresees that before he dies he is destined to become The Man Without a Prejudice. Scarcely a season goes over his head without robbing him of some dear aversion, some cherished discontent. The summer past has been no exception. Time was when, if there were two words in the English language more abhorrent to him than any others, those two were "restoration" and "restored." He saw them in the guidebooks with a hopeless stab of pain for beautiful oldness wiped out, the making of all things new. Ten years ago he undertook to show Mrs. Spectator the cobwebbiest scrap of Old London—St.

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Saviour's, at the Surrey end of London Bridge. He had prepared her mind for dim and priceless treasures of ripe decay. As he led her down the steps to the ignoble hollow in which time has stranded the old church, he became aware of a certain film of baleful marble dust upon the flagging and the sound of profane hammering proceeding from the open door. His heart stood still. However, it was as well to know the worst at once. He led his grieving wife into the choir. Behold! Scaffolding, work-benches, dinner-pails, dismembered statues, pitiful fragments—*Restoration!*

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To this day the Spectator winces at the memory of that cold shock. "At least," said he, sorrowfully, "there are Lockyer and the Moral Gower;" and he led the way into the nave. His eyes at first refused to credit their own testimony. Here was a new nave, creamy, lovely, oh yes! supremely lovely, but hopelessly irreverend! "Come, Mrs. Spectator," said he, "let us go prowl in the Abbey while we may; for to-morrow come masons and stone-chippers to chase away its storied shadows." Just then his eye caught that of Lockyer, the virtuous pill-man, leaning on his tireless stone elbow, sneering sardonically at the newness about him. "Just wait, my man," muttered the Spectator; "they'll polish you up with a sand-blast one of these days. And as for Gower, doubtless they've taken him out for a second coat of paint." For the south transept was all shorn of monuments. But Mrs. Spectator presently spied the poor old poet reclining on his uneasy literary pillow, but *moved*, wantonly moved, to a new position in the north aisle! The Spectator stayed for no more. His faith in British conservatism was wavering under him. For ten long years he avoided the Surrey side like a plague-spot.

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Last summer, however, he deemed himself callous enough to bear the sight of the new-baptized "Southwark Cathedral;" and there a sympathetic verger hearkened to his lamentations over the vanished old church, but tenderly yet with determination put him right. "Tore down the nave? Well, they did that, certainly. But that nave, you remember, was a very bad modern bit put up in 1840. Had a flat timber roof, had that nave, and the state it was in was shockin', sir, shockin'. You're complainin' that they're moved Gaouwer. Well, then, sir, you do us an injustice. Gaouwer used to lie in the north aisle just where you see him now; but the roof leaked that bad that they was obliged to put him in the south transept to preserve him. Now, when the church was restored, they put him back to his original position. Then this nave, see, is as near as possible to the thirteenth-century nave, the one that was pulled down for that flimsy modern thing. They're got the design from old drawings. So you see we're much nearer now to the original church than we was ten years ago. Besides, something had to be done to keep the place from tumbling down about our ears. We'd have been like the old abbeys here in no time, sir."

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The Spectator stood rebuked; and this was but the beginning of a series of lessons. The true meaning of restoration has been gradually forced upon him, with its minute and scrupulous study of the past and its long look into the future. He was led to appreciate what a problem has devolved upon England with her legacy in stone, and how nobly she is solving it. There is no denying that incalculable harm has been done in days past by well-meaning persons with small knowledge of architecture. So conscientious a man as Sir Gilbert Scott has brought ignominy upon himself by irreparable blunders, as when he removed and destroyed the upright supports of Chester's delicate choir-stalls. But the longer the Spectator lingered in English churches, the more satisfied he became that the present work of propping up and rehabilitating the old cathedrals is being undertaken in a spirit of reverence and scholarly care deserving of his highest respect. He no longer puts his obligatory sixpence in the box marked "Restoration Fund," with the

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feeling of a person aiding and abetting a murder.

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Some twinges of conscience he has when he remembers his hard thoughts of those who have poured out their money like water that the cathedrals might be preserved. He had, in fact, until last summer, but a vague notion of the expense involved. They told him in Chester that the choir-stalls had been painted by sundry ill-inspired persons until the oak lay concealed under six coats of disfiguring pigment. The process of removing the blemish involved taking down the carved canopies, bit by bit, and pickling them in boiling potash, and it cost a cool fifty pounds for each stall! The money has come in driblets, here an individual or a family, and there a club or society, bearing the expense of a stall till the whole was complete. The Spectator could but wonder whether the money would have come in so rapidly in his own land. They say that at Worcester in 1859, when accident betrayed the presence, under a deep coat of lime-wash and plaster, of a wealth of delicate detail, the dean was fairly embarrassed by subscriptions to clear it away. It may be that the excitement of discovery brought out some of the checks. The Spectator confesses to a hankering to have been there himself when every stroke of the chisel laid bare some delicate foliation or some naïve grotesque.

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The past decade has seen the rise of a new English verger. The Spectator used to be convoyed about the choirs and chapels by a toddling old babbler, who dispensed Baedeker-and-water in more or less incomprehensible, inaspirate English. The type has not entirely disappeared. Canterbury boasts a red-faced, choleric old verger, who delivers his information in the indignant voice of a much-tried man. The Spectator can hear him yet. "On the left, look you! On the *left* is the kneeling figure—I should say the recumbent effigy of the Black Prince." But in more than one cathedral the Spectator found the black-robed verger a young man of intelligence, enthusiastic devotion to his particular church, and a devout student of its past. Deans, it would appear, have awakened to the fact that the public necessarily beholds the cathedrals pretty much through the verger's eyes; and if those eyes be evil, then the whole tourist body will be full of darkness. The new verger is therefore encouraged to browse in the dusty old cathedral library. He becomes a man of theories. The Spectator would like to call a vergers' congress and hear the discussion of the cause of that wave of whitewash under which, at the opening of the Reformation, the glory of English cathedrals went out. "Cromwell," said the old-fashioned verger, and was content. But last summer the Spectator encountered three violently opposed theories—the first, that Puritan zealots overlaid the rich detail to secure a severe and penitential plainness; the second, that frequent outbreaks of the plague made it necessary to use disinfecting whitewash in the churches; and a third, presented by a fiery verger at Chester. "Look!" said he; "it wasn't Cromwell, nor yet the Protestants, nor any such nonsense. It was the Catholics themselves. And they did it, look, to preserve their holy places. If they had a piscina, or an ambry, or a holy-water stoup, they bricked it up and plastered it over, and hid it so well that we're only finding them now. You see, they knew that Mary always had a crave to restore the Catholic religion, and they meant to save their sacred vessels against that day. Now you see here in the Lady Chapel. That boss, the third from the end, is a little image of Thomas à Becket. If you remember, Henry had a dislike for St. Thomas, and he gave orders that all images of him, in windows, or roofs, or wherever they were, should be destroyed. That's why you see windows with the face of the saint in plain glass. Well, when the monks at Chester heard that, they quietly plastered up the whole ceiling of the Lady Chapel, so as to conceal the bosses, and so saved for us the whole thing, even the original painting. Now that bears me out, doesn't it?" The Spectator thought it did.

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Christian Pagans[1]

By Ernest Hamlin Abbott

THOUGH the trolley-car was nearly empty, the gusts of fetid air which enveloped us on the rear platform every time the door was opened told of the breathing mass which had lately filled it. A few working men and women, going home after their day's work, or returning early from a Saturday evening visit to the small city, were yet in the car as it ran along the main thoroughfare of the small city's big suburb. "Here's your corner," said the conductor to me; and I alighted in the dark, ugly street.

A deserted shop, dimly lighted, bore a sign indicating that it was used as the quarters of a Young Men's Christian Association. Within, a lanky youth, surrounded by three others, was strumming a popular air upon an ancient piano. The further end of the room was partitioned off by a curtain strung from side to side. A fellow who had been sitting idly in one of the rows of chairs that filled the larger part of the room rose as I entered, and offered to act as Virgil to my Dante.

Beyond the curtain was a pathetic imitation of a gymnasium. Two or three bits of crude apparatus revealed its character.

"We need a mat," said my guide; "we could keep up our membership better if we had a mat. It's hard work to keep up our membership. Most of the members are behind in their dues." We were descending the stairs to the basement. In the flickering orange light of a gas burner I could see what pretended to be a bowling-alley. "Who wants to bowl in a place like this?" queried my guide, dismally. "Nobody but kids."

The Association's chief patron, I learned, was a druggist near by. I found him at his shop.

"In this town—almost all miners here—there are four thousand people and twenty-seven saloons. About half the men employed in the shops here live in B—— [the neighboring city]. The fellows here need a gym—parallel bars, horses, and so on. Even if they had a mat, it would bring, one fellow said, 'a dozen of my chums.' But now we get discouraged. All they do is to smash things—but, then, they haven't anything else to do, except to go to B——. When I see these fellows get on the cars and go over the line to B—— to see what they can pick up, I tell you I wish I had money. If I had the means, I could corral these fellows. If the people here could see the situation as it is, they'd go down into their pockets. But it costs four hundred and twenty dollars to run the Association as it is, and we have to meet an annual deficit of two hundred and forty dollars. I wish I had the money—ten thousand dollars—I tell you!"

That dingy, sordid place, where saloons are thriving, where a neighboring provincial city offers its cheap allurements, and where the churches are discordant, intent more on denominational aggrandizement than human service, presents in its crudest form a condition of urban life which exists with modifications in every city and town. Whether it be in a smudgy town like this, or in a city of fine streets and admirable institutions, most of the appeals of vice and few other appeals are directed specifically to young men. The social instinct that characterizes young men—the inclination to live, work, and enjoy recreation in congenial groups—the instinct that finds such complete satisfaction in the undergraduate years at a men's college—is developed and stimulated by all the circumstances of city life. To this instinct the saloon is always appealing; to it the churches almost never. Moreover, in every city there is a large number of young men away from home. They are at the same time free from the

[1] This is the first of three articles on the Young Men's Christian Association, written as a result of travel and observation. On another page will be found an editorial which discusses the view implied in the title of this article.—THE EDITORS.

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conventional restraints imposed by the standards of propriety maintained by their acquaintances, and yet limited in their opportunities for wholesome activity by the very fact that they are strangers. To take a fellow of this sort, who is adrift, and give him a chance to go straight, and then, whether he is adrift or at home, to give his gregarious instinct a chance to satisfy itself under wholesome conditions, is the double service which the Young Men's Christian Association has rendered and is rendering to the young men of American cities. It has, indeed, become involved in a much larger service than this; it is, in places, serving much more than young men—it is using young men to serve the community. But its primary function is to encourage and develop a wholesome life among young men.

In some places, where resources are few, where leaders are lacking, and where even some of the churches, to say nothing of the dives, are a hindrance rather than a help, the Association is struggling forlornly on behalf of young men; but in other places the Association has passed the era of mere struggle, and is not merely trying to rescue young men from the worst of bad environments, but is engaged in the constructive work of educating young men in the process of finding themselves. Not many miles from that squalid, shabby suburb of B—— there is a city in which the Association has become a highly developed instrument of this sort for the training of character. It has as much individuality, temperament, atmosphere, as a long-established school or college. The building has the genial air of a club, the inhabited appearance of an apartment-house, the seriousness of a school building, and the modern cut and semi-public attitude of an "institution;" but it looks exactly like none of these; it is distinctively a building for its own purpose. And the Secretary, as you meet him, seems not quite the executive officer of a club, nor the popular manager of a hotel, nor the head master of a big school, nor the superintendent of an "institution," though for a moment you might well take him for one or the other; in fact, he performs some of the functions of each; but he evidently has a work of his own to do.

As we walked together through the building, the Secretary opened a door and bade me enter. The room looked like the habitation of a university man. On one side was a mahogany highboy; on another a piano. The rugs, the pictures, the tables and chairs, were all selected by some one who had a taste for harmony of color and design. The books that lay on the table looked readable. The Secretary motioned to me to take my seat on the broad couch beside him.

"A college man, as you see," remarked the Secretary. "When he left college, he was inclined to be wild. He was a rolling stone. He obtained, finally, a position in this city and found a pleasant room here. He began to feel the quiet influence of his environment. He became interested in making his quarters beautiful. Now he has a home. He is well bred, but was a stranger and alone in this city. One of the appalling things about a young man in a strange city is his utter inability to get into the same social circle he moved in at home. I took pains to introduce him to some of the best people here. He became steady and contented. He told me, humorously, he was afraid he was becoming an 'enthusiastic Christian.' Any man who lives here has right here in the building a restaurant, a barber-shop, a library, a gymnasium. Each morning, if he wishes, he can fling on his bath-robe and have a swim in the pool before breakfast; or when he comes home mentally tired from work in the afternoon he can have a short game in the 'gym,' take a Turkish bath, and then rest in his own room. These fellows, some of them sports, are driven into defending their home. They will not listen to those who sneer. Regulations? The man who has charge lives in the building. The rules and regulations are red hair, steel-gray eyes, and two hundred and sixty pounds."

In all this is implicit a conception of religion that once was not at all prevalent. If it is more common now than it was fifty years ago, it is, in a very considerable degree, due to the Young Men's Christian Association. According to

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that conception, religion concerns not only what is called the "inner life" and what is regarded as an "eternal destiny," but also, and very directly, the life that now is. In other words, nature, the body, pleasure, labor, society, are godlike, or may be made so. The ancient paganism, which found wonder and delight in the lines of a man's body and in the strength of his arms, that set forth the gods as toiling, as exulting in contests, as untangling hard problems, and as participating in a common life, has been revived and made moral and spiritual in the wholesome form of Christianity that is in these days the product of the Young Men's Christian Association.

The ordinary youth exhibits his paganism most obviously by his animal spirits. The Association, instead of bidding him suppress his paganism, after the tradition of the Church, has accepted his paganism as a healthy thing and set to work to direct it. The means it has found in the gymnasium. Here it writes in wood and stone, in brick and steel, an article of its distinctive creed, We believe in the body. If a city Association owns a building, it has a gymnasium; if it can afford two employed officers, one of them is a "physical director." And to the credit of the Association it ought to be said that very seldom is that gymnasium used as a bait to lure a man into a religious meeting; and very rarely does that physical director use his position as a pulpit. If men do find their religious nature as well as their muscles developed on the "gym" floor, it is almost invariably because somehow the Association has found a means of reconciling paganism with Christianity; and if often the physical director's room becomes a confessional, it is because there is a closer connection between the welfare of a man's body and the welfare of his soul than is thought of in many a theology. Usually, however, the man who frequents the Association gymnasium gets some well-supervised exercise, perhaps a test of his strength or skill, a chance to meet other men as men rather than as lawyers, clerks, tradesmen, artisans, an hour snatched from the machinery of civilization—and little more. But if the man does that, the Association, if it is true to its own unwritten creed, is content. It is something to have inextricably associated the religion of Christ with the glow of health and the hardness of muscle; it is worth while even to have given a man new bodily vigor, though he is heedless of its source. For ages the Church has compassionately ministered to the infirmities of men. Now, as never before, it is, through the Association, "emphasizing," as a secretary expressed it, "the mission to the well man."

The art of physical training has become highly developed in the Young Men's Christian Associations of America. It would be not an exaggeration to say that without the contributions in men and ideas made to the art by the Associations, the physical training of public schools, private schools, and even colleges would be crippled. The game of basket-ball, the best of gymnasium games, was the invention of an Association man for Association purposes. In indexing the subject of physical training, the Dewey system of library cataloguing has adopted the system devised for Association use. The head of the physical training department of the New York City public schools, Dr. Gulick, who is probably doing more to make school-boy athletics a contribution to the social development of city life than any other man in America, was trained as a Physical Director in the Young Men's Christian Association. It is needless to make a catalogue of instances. In the art of developing and training the human body the Young Men's Christian Association is eminent if not pre-eminent. The most successful leaders in this department of Association activity are not content, however, with developing muscle and sinew. They recognize that they have in a high state of development an organization for profoundly affecting the attitude of men toward the world and toward each other. They are not content to make the gymnasium merely a place where men can increase their chest measure and learn to do "stunts" on some sort of apparatus. Their conception of their function is much bigger than that. They recognize that what a man, or a boy, does with his muscles affects his character.

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In a city of the Middle West there is a Boy's Department of the city Association which, housed in a building of its own, is more than a club for the scores of boys which belong to it; it is like a great school. As I stood on the gymnasium floor watching the really remarkable achievements which the boys performed naturally, easily, and buoyantly, the physical director told me something of his purposes. The gymnasium, he explained, could at best be nothing more than a makeshift. A boy in the country learns what he can do with his body without a course of instruction. He vaults fences, swims, finds his way in the woods, masters dogs and horses, as he eats, without formal instruction. After a rough fashion, but a very effective one, he learns self-control and discovers his own resources. A city boy has naturally no such chances as the boy of the country. So the Association gives him the best substitute the city can afford. In place of fences it gives him wooden horses to vault; in place of tramps through the woods, where he has to adapt himself to his surroundings, it gives him drills of one kind and another in which he has to adjust himself to his fellows. It helps him to discover and master himself.

It is still better when the Association can wisely direct the conduct of competitive athletics. Some physical directors believe that competitive athletics are pernicious; they fear the dangers of too great rivalry, and prefer the symmetry which can be developed by regular exercise in the gymnasium to the qualities of body, mind, and character that are likely to be developed in the strain of athletic struggle. Not so the wisest. In a large manufacturing town of New England, the physical director, when his gymnasium became empty in the spring, went out and organized the boys of the town into an athletic league; and, for one summer at least, the Young Men's Christian Association directed the most spontaneous activities of that town's boy world. It was a great chance. In another and smaller town, a suburb of a Pennsylvania city, the Association owns an unusually fine athletic field. All the competitive athletic games of the place are carried on under its auspices. In many a city the Young Men's Christian Association is the most widely known local organization of amateur athletes. The Association in every such place is in a position where it can inculcate the spirit of good sportsmanship. Good sportsmanship is the application to athletics of the "square deal," more anciently known as the Golden Rule. There are some Associations which are unsportsmanlike; but they are led by traitors to the faith. There are other Associations which participate little in competitive athletics; but they are led by men who can see only in one direction. When these are counted out, there are enough left to make upon the country a very wholesome impression of the human half of the law and the prophets.

The same spirit which guides the participation of the Association in physical training and athletics guides it also in its other activities. In a small city of New York State the Association has just been erecting a building. The young college graduate who was beginning his first term as a secretary, when I made my visit there, pointed out a defect in the building. "There is room here," he said, "for only one billiard-table. Across the street in that office building one entire floor is used for billiards, and that is the only decent place in town. There are plenty of places that are not decent." He had discovered that there was one supreme mode of recreation there—the game of billiards. Some day he will have in his building two floors devoted to billiards. Paganism again. There is something still revolutionary—so some people find it—about this ancient assumption that the things of this world are not necessarily bad. But there is here more than mere paganism. Rather there is a faith in the power of the religious impulse to make this present life wholesome. And where the Association has failed, I venture to say, it has never been because of this faith, but for lack of it. There is no magic in the devices which the Association uses. The only thaumaturgy it can command is faith.

It is this faith—not always conscious or wisely exercised, but, after all, inex-

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tinguishable—which has led the Young Men's Christian Association into its multifarious projects. The Association encounters young men away from home, and it finds them a lodging or builds them one; if it is wise, it does more—it makes itself their home. It encounters young men at home in search of companionship; it supplies them with comrades. It encounters workingmen who are ambitious to get a little instruction that will make them economically less dependent; it establishes classes which range from reading and spelling to the practice of law, and almost invariably include courses in mechanical drawing. It encounters men who want to know about the motor-cars they own; it establishes an "automobile class" and explains the intricacies of the machine. It encounters business men who feel the need of exercise in the middle of the day; it forms a Business Men's Gymnasium Club with special lockers and baths, a trained attendant, and a congenial membership, and sets them at work pulling weights, or at play with hand-ball or volley-ball. It encounters clerks with ambition; and it engages a man to teach the subtle art of "salesmanship." It sees men gathered by hundreds into colleges, and it adapts itself to a new form, becoming a college Association. It sees sailors on ships and in navy-yards; another metamorphosis, and it becomes a navy Association. So with protean agility it becomes a railroad Association, army Association, miners' Association. Japanese soldiers are mobilized by the hundreds of thousands, and the Association is in the midst of them. Where is the religion in all this, with its gymnasiums and its smoking-rooms, its ribbon-matching and its automobiles?

In the first place, you do not have to go to its so-called Department of Religious Work in order to find its religion. It is true, there you will find it conducting Bible classes, holding Sunday afternoon meetings for men, leading religious meetings for men in the shops, maintaining big religious gatherings in theaters. But its religion, if it is anywhere, is also in its billiard-rooms, in its classes for mechanical drawing, and in its summer camps. And that religion, like every true religion, is a motive. It is not a trap for which the billiards, the drawing, the camp, is the bait. The Association which uses means like these to entice young men into some kind of religious performance is not true to its own principle. The kind of service which it renders in these ways it values for the sake of the service itself, and it regards that service as a worthy end. But the principles of the Association would be strangely fruitless if they did not cause many a man to change his attitude toward Christianity itself. That is just what these principles as practiced by the Association have done. The Association has made converts, many converts no doubt, at its meetings. It has brought men into the Church. It has kindled new enthusiasms and rekindled old ones. But in this it has only done what other agencies have done. Its distinctive service has been this: that it has presented to the men of to-day a new interpretation of Christianity. By works as well as words it has maintained and proved that Christianity is not merely—or even chiefly—an expectation concerning the world to come; but that Christianity is a motive which makes sport cleaner, recreation wholesomer, commerce honester; which concerns not merely what a man calls his soul, but his whole life.

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The Labor Situation in the Anthracite Coal Industry

By Frank Julian Warne

FOR the third time within the past five years the serious attention of the American people is to be centered during the ensuing several months upon the anthracite coal industry of Pennsylvania. Already there are indications of an awakening dread as to what these few months are to bring forth, the coal-consuming public not easily forgetting its direful experience of 1902. It is natural for the public, which does not at all times follow the progress of industrial conditions in any particular industry, and whose interest in such affairs is aroused only by a portentous crisis fraught with great injury to the general welfare, to begin to inquire why it is again to be subjected to unrest and uncertainty over the future supply of a commodity which is essential to the comfort of their homes and the conduct of their great industries.

One might naturally suppose that the struggle of the anthracite mine workers in 1900, and still more the memorable conflict in the hard-coal fields in 1902, would have settled for all time the issues between the mine workers and the operators which gave rise to these industrial wars. And yet, unfortunately for the general coal-consuming public, not one of the fundamental issues involved in those strikes was settled definitely by either the half-way political settlement in 1900 or even by the more efficacious decision of the President's Anthracite Coal Strike Commission in 1902. The fundamental principles so persistently fought for by the mine workers and so stubbornly opposed by the anthracite-carrying railroads were not removed once and for all from the arena of unsettled questions by the termination of those strikes. The Commission's award was merely a compromise, as was to have been expected, and in making this statement no criticism of the work of that body is intended.

The ending of the strike of 1902 being a compromise, it is to be expected that the trade-union principles bringing about that struggle will again come up for settlement upon the expiration of the Commission's award, which includes the termination of the Anthracite Board of Conciliation created by the Strike Commission. The award of the Commission was to continue in force for three years, and this time-limit expires on March 31, 1906. In the meantime some action must be taken to provide for the peaceful conduct of the anthracite industry after that date. This necessity to safeguard the future interests of the mine employees has forced President Mitchell, of the United Mine Workers of America, to spend nearly three months the past summer on a campaign tour of the anthracite mining towns for the purpose of recruiting his depleted ranks. A similar policy of preparation for the uncertain future also explains why the anthracite operators have not neglected the precaution to have a large supply of coal on hand in their storage yards. The actions of both parties are measures of defense intended by each to place itself in as strong a position as possible when the time comes for settling the inevitable issues that are soon to become of pressing moment.

President Mitchell's campaign closed in the Schuylkill field in October, and was directed towards solidifying the membership of the United Mine Workers among the anthracite employees. At the close of the strike of 1902 practically every hard-coal mine worker was either a member of the union or was controlled in his action by its regulations. Then the total number of anthracite mine employees exceeded 150,000. By the following year the full paid-up membership from the anthracite region in the United Mine Workers had dwindled to 62,148, and last year this number was still further reduced to 43,361. According to the standard of measurement which the union applies—paid-up

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membership in that organization—there were less than 40,000 union mine employees in the three anthracite districts in November, 1904. It is obvious that with over 110,000 anthracite mine workers outside the union, President Mitchell could not claim that his organization represented the employees in that industry when, upon the expiration of the Commission's award, the time came for negotiations looking towards a joint-conference scheme for determining upon wages and conditions of employment. As a result of his campaign the United Mine Workers now claims that its membership in the hard-coal fields exceeds 100,000.

This indicates that whatever action is taken within the next few months by the anthracite mine employees, looking towards the adoption of a policy governing labor conditions in this industry, will be determined by the United Mine Workers. Already the presidents of the three districts have called a joint convention of their members, to be held at Shamokin beginning December 14, to consider the important questions arising out of the early expiration of the award of the Strike Commission. In the official call it is stated that "the object of the convention will be to consider and take action concerning conditions of employment to become effective after March 31, 1906." No one, not even President Mitchell, knows what action this convention will take upon the issues to be brought before it, and herein is indicated the source of much of the strength of this labor leader with his followers. He studiously avoids all indications of a dictatorial attitude, leaving to the rank and file, through their duly chosen delegates, the determination of the policy to be pursued. Of course he has his own views as to what is the best policy for the organization to adopt, but he never attempts to force their acceptance upon the delegates, as is indicated in the action of the 1902 convention, declaring for a strike in opposition to his well-known attitude against such a course.

This Shamokin convention will very probably take a clearly defined position as regards two paramount issues. One of these is recognition of the union, and the other is the eight-hour work-day; and of the two the first mentioned is the more important. Neither issue is new to this industry, but both remain unsettled. By recognition of the union the mine employees mean that their organization—the United Mine Workers of America—shall be recognized by the anthracite-carrying railroad presidents and the other operators as a contracting party in determining upon the wages and conditions of employment which shall prevail in the hard-coal industry. This principle has already been fought out by this union and recognized by the operators in the central competitive territory (western Pennsylvania, Ohio, Indiana, and Illinois), in the southwestern fields (Missouri, Kansas, Arkansas, Indian Territory, and Texas), and in parts or all of ten other coal-producing States. Whatever the demands of the Shamokin convention, it is probable that the negotiations with the operators will center finally around a plan for continuing in operation, for a specified number of years, the Anthracite Board of Conciliation established by the award of the Strike Commission. While the operation of this board has not proven entirely satisfactory either to the operators or the mine employees, as was to have been expected, the indications are that it will be continued by both parties to it rather than to accept an uncertain alternative or to resort to a strike.

The Board was organized at Wilkesbarre on June 25, 1903, according to the plan outlined by the Strike Commission, with the three district Presidents of the United Mine Workers of America—Messrs. Thomas D. Nicholls, John Fahy, and Thomas Duffy—representing the mine employees, and Messrs. W. L. Connell, of the Wyoming field, Samuel B. Warriner, of the Lehigh, and R. C. Luther, of the Schuylkill field, representing the operators. These chose a representative of the mining companies as chairman, and one of the representatives of the mine workers as secretary, of the Board. Mr. Luther, deceased, has been succeeded by Mr. W. J. Richards, of the Philadelphia and Reading Coal and Iron Company, as one of the operators' representatives; and Mr. Duffy by Mr.

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William R. Dettrey, the latter being the new President of District 7 (the Lehigh field) of the United Mine Workers.

The Board of Conciliation has been in operation a little over two years, and in that time has given to the employers and employees engaged in the hard-coal industry a common meeting ground where the disagreements naturally growing out of the relation between the two interests can be harmonized, to a certain extent at least. It has created for the industry measurably just machinery for preventing sudden and unprovided-for interruptions to production and to employment, and in consequence has brought to the 950,000 and more inhabitants of the eight anthracite-producing counties of Pennsylvania a larger measure of peace, industrial stability, and prosperity than those dependent upon the hard-coal industry have enjoyed for a like period during the past quarter of a century. Not the least important of the good effects flowing out of the establishment and operation of the Board is its creation and enforcement of standards of industrial morality for both employer and employee.

All this and more is evident from a close study of the operation of the Board. Since its organization in June, 1903, to August, 1905, a total of 141 grievances have been submitted to it by both parties to the award of the Strike Commission, and of these 10 were presented by the operators and 131 by the mine workers. Of the total number of complaints submitted, 19 were sustained, 3 partly sustained, 11 mutually settled, and 3 compromised. Of the remaining, 28 grievances were not sustained and 46 were withdrawn—a total of 74 specific and formal complaints presented to the Board, each of which, it may be assumed, had not a sufficient basis in justice for its support. Thirty-one cases are still pending. How many strikes and lock-outs would these grievances have precipitated under the conditions following the strike of 1900, and during which time no such tribunal as the Conciliation Board was in existence to be appealed to?

By far the largest number of grievances before the Board have had to do with charges of discrimination on the part of the operators against union employees, a prolific source of strikes following 1900. These cases submitted to the Board exceeded forty, of which at least twenty were afterwards withdrawn, in nine employment was recommended, in eight the complaint was not sustained, in two partly sustained, and two were mutually settled. The next largest number of complaints dealt with overtime, the total number of these being thirteen, of which six were sustained, three withdrawn, two mutually settled, and two dropped. Complaints having to do with wages in one form or another totaled fifteen, of which four were sustained, six not sustained, two withdrawn, and the others satisfactorily settled. Other grievances of the employees formally presented before the Board and decided by it dealt with such subjects as the price of coal, the check-docking boss, net and gross earnings, the eight-hour day, discharges, reductions, violations of the Commission's award, powder, "topping," Sunday work, the Commission's advance, violation of contract, wage discrimination, the Saturday night shift, pay-check form, back pay, classified wages, car price, yardage price, leaving off work early on pay day, the rent question, the sliding scale, deductions, loading large rock, yardage reductions, etc.

Out of the total of ten complaints filed by the employers, five had to do with strikes, and of these three cases were sustained, one settled by the withdrawal of the complaint, and in the other it was decided that the complainant was not a party to the Commission's award. One complaint of the employers referred to holidays, which was settled, and one to idle days, which grievance was later withdrawn.

With the membership of the Board equally divided between representatives of the mine workers and of the operators, one would naturally expect a deadlock on nearly every issue brought before it; and yet, as a matter of fact, this occurred in only seventeen of the 141 cases which came within its jurisdiction during the two years and more it has been in operation. In these seventeen the services of the umpire provided for in the constitution of the Board were called in, and in

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every case his decision has so far been obeyed, although sometimes unwillingly, by both parties to it. The disagreements passed upon by him, which the Board was unable to settle, had to do with the sliding scale, the check-docking boss, discrimination, classified wages, advances in wages, the Saturday half-holiday, net and gross wages, discharges, powder and per cent., strikes and reductions in wages. Of these seventeen all but one were appealed from the Board to the umpire by the representatives of the mine workers. In seven cases the complaint was not sustained by that arbitrator, in two partly sustained, in four sustained, and in one the umpire decided that the complainants, not being parties to the Commission's award, had no standing before the Board.

Perhaps the most important principle governing the relation of employers and employees which has been settled by the umpire's decision, and which has since been acquiesced in by both parties in the production side of the anthracite industry, is that of the right of discharge by employers. Umpire Carroll D. Wright upheld that the employer had a perfect right so to do, and is not obliged to give any cause for this action; but it was suggested by the umpire that the employer should give proper notice to the employee. In sustaining this right to discharge, the umpire states that any other view would "compel employers to employ men whether they had work for them or not, and whether the men were incompetent or not, and would thus stagnate business and work to the injury of all other employees." Conversely, an employee has the right to quit the service of his employer whenever he sees fit, with or without giving any cause, provided he gives proper notice. All discharges as well as all quittals, the umpire adds, should be made on a reasonable basis. When it is recalled that it was this right of discharge, coupled with alleged discrimination, that lay at the bottom of many of the petty strikes originating in the industry following the industrial struggles of 1900 and 1902, its definite decision by the umpire and final acquiescence in by the mine workers has been of the greatest good in preserving and continuing harmonious relations between the conflicting interests.

In creating the Board of Conciliation, the Strike Commission practically granted one of the demands of the United Mine Workers in the strike of 1902, that of "a means for reaching an agreement as to wages and conditions of employment and the adjustment of grievances so that strikes and lockouts may be unnecessary," although the demand was not granted in the exact form desired by the union. But the establishment of the Board has resulted for all practical purposes in a recognition of the union—one of the more important issues involved in the controversy which culminated in the strike—and this recognition has come, too, in spite of the statement in the Commission's award: "Nor does the Commission consider that the question of the recognition of the United Mine Workers of America is within the scope of the jurisdiction conferred upon it by the submission." In determining the composition of the Board, the natural course was to accord to the majority of the mine workers in each of the three fields the selection of their representatives, and as these majorities in each of the three districts were members of the United Mine Workers, the result has been to make the three district presidents of the union in the three hard-coal fields the representatives of the mine workers on the Board. In this manner a practical recognition of the union has followed, and ever since the organization of the Board in 1903 the representatives of the operators have been dealing with the duly authorized representatives of the United Mine Workers.

Important as the work of the Board of Conciliation has been, its usefulness will be all the more strongly emphasized if it leads to the establishment in the anthracite industry of the joint-conference plan for agreeing upon wages and conditions of employment. This hope was expressed by the Anthracite Coal Strike Commission. The suggestion of a working agreement between employers and employees embodying the doctrine of collective bargaining, it says in its award, contains many hopeful elements for the adjustment of relations in

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the mining regions. "When under the award the parties have faithfully obeyed its terms and thus learned to deal with each other," the Commission says, "a trade agreement between operators and an anthracite mine workers' organization may commend itself to both sides. We believe this, especially when it is considered that in other directions and in other industries such agreements have been made and adhered to for terms of years, completely avoiding strikes and labor controversies generally. Of course, here and there in the bituminous regions, these agreements may not have worked with perfect satisfaction to both parties, and in some districts they have been abandoned after a brief trial, but, on the whole, the experience under them in this country and in England testifies to their great usefulness in preserving peace and harmony." Notwithstanding its rulings that the United Mine Workers of America was not a party to the questions submitted before the Commission, and that the question of the recognition of this labor organization by the operators was not within the scope of the jurisdiction conferred upon it by the submission, the Strike Commission indorses the principles of the trade agreement in these words: "The Commission agrees that a plan, under which all questions of difference between the employer and his employees shall first be considered in conference between the employer or his official representative and a committee chosen by his employees from their own ranks, is most likely to produce satisfactory results and harmonious relations, and at such conference the employees should have the right to call to their assistance such representatives or agents as they may choose, and to have them recognized as such."

This trade agreement method of settling differences between capital and labor is the goal which the United Mine Workers is struggling to reach in the anthracite industry. And it will be over the broad principles at the foundation of this movement that a strike will come about in the hard-coal fields, if such a struggle is again to be precipitated.

The Sheep Look Up

By John Finley

"The sheep look up and are not fed."—*Lycidas.*

Beating the air with threat'ning hands,
The Demagogue defiant stands,
Shouting beside the busy street,
While round him hundreds hungry bleat,—
"The sheep look up and are not fed."

With eyes on manuscript attent,
On theologic doctrine bent,
The Preacher often scowls his views,
Nor knows the starving in his pews,—
"The sheep look up and are not fed."

And oft in academic halls,
Hid from the world by cloist'ring walls,
The Teacher, in his learning's pride,
Forgets the pupil at his side,—
"The sheep look up and are not fed."

O men of Christ, sent forth to preach
The Better Way, the Truth to teach,
Still is He asking, "Lov'st thou me?"
Still is our proof of loyalty
That those who hunger shall be fed.

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Manual Training: Theory and Method

By Calvin Milton Woodward

TWENTY-FIVE years ago I proposed to combine manual with mental training in secondary schools; to put the liberal arts and the mechanic arts side by side in the same curriculum; to deal simultaneously with material forces and appliances and with spiritual forces and appliances; to cultivate not alone or chiefly the memory and the understanding, the eye to read and the mouth to speak, but the judgment and the executive faculties as well; to extend the humanities so as to include human interests and human activities as they exist now and here. Many wise and excellent educators had grave fears as to the result of the experiment. It was thought that the introduction of tools, machinery, materials, the theories of construction, and draughting, might not only break up the orderly programme of the school, but lower its intellectual and moral tone. It is now known that all such fears were groundless. Manual training has opened new avenues of usefulness and culture to many a lad, and has enabled the graduates to choose their occupations more wisely, either in the direction of industrial arts or in other fields.

When the Manual Training School in St. Louis was established, there was no guide for it to follow; it was the pioneer school. There were, it is true, trade schools in great abundance in Europe, there were certain "manual labor schools" in this country, and there was some shop work in engineering schools; but there was not on the face of the earth a manual training school properly so called. Consequently we groped our way with some uncertainty, having only the light of our own reason and judgment to guide us. Our theory was substantially what it is now. We did not wish to organize a school in a factory, neither did we wish to attach a factory to a school, but we wished to enlarge the school by the introduction of a symmetrical course in tool-work which should be strictly educational.

And to-day manual training schools are found in all civilized countries, not only as secondary schools, but tool-work appears in the lower grades. Enthusiastic teachers have devoted themselves to the problem of organizing elementary manual work for boys and girls younger than thirteen years. With much that is worthy, much that is worthless has been developed, and a great number of motives have been discovered and methods have been invented. With the motives I have no controversy so long as the methods are rational and not ill-timed. The matter of age is important. It is harmful to dull the edge of interest and promote bad habits by the premature introduction of processes which pupils cannot comprehend and tools which they cannot properly use.

Manual training should be rational from the beginning to the end, like the theorems in geometry. There are certain axioms which are to be recognized and accepted, and then begins the logical building up of the symmetrical methods by which one is to acquire a mastery of material things. In geometry the main end sought is not a collection of mathematical facts, no matter how important these facts are; the most valuable thing for the student is an absolute comprehension of the methods of geometrical reasoning. It is so in educational tool-work. The form or model to be executed does not represent the value of the training; the valuable thing remains in the boy's head and hand; the exercise and tools are indispensable means by which that valuable training is secured.

Hence I do not recommend the introduction of edge tools, or work in wood, until the pupils have reached at least their seventh year in school. Up to that point their busy work, their hand work, their cutting, their fitting and shaping,

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should be of a more elementary character. But when a boy or girl is thirteen years old, it is time for systematic manual training in a room specially fitted for the purpose.

Assuming now that systematic and well-timed manual training with modern tools and with common materials is the heritage of every boy, it may be useful for me to describe briefly the appliances and course of study for a secondary school, all in the light of a quarter of a century's experience and study. I do this the more gladly because I have seen more or less of misdirected effort and an unfortunate waste of time and money—the result of inexperience and misconception.

I assume that every boy in the secondary school takes manual training for at least one year. Every boy owes it to himself to take it, and we owe it to him to give it. When properly taught, it opens up a new field, and it furnishes educational opportunity that no one can afford to miss. After a year of such work the secondary schools should differentiate between those which have complete manual training and those which drop it altogether.

Both the appliances for manual training and the nature of the work itself depend upon the purpose and aim of manual training. What is its leading motive? If we answer that question, it will be easy to specify appliances.

The object of manual training is mastery—mastery of the external world, mastery of tools, mastery of materials, mastery of processes. Only recently have the mechanical arts been studied, analyzed, and arranged in logical order for the purpose of being taught. It was formerly assumed without argument that the only way to learn to use tools and to master materials and mechanical processes was to go into a shop as an apprentice, or associate one's self with workmen engaged in the execution of ordinary commercial work. The idea of putting the mechanic arts into a school and teaching them step by step was a new thought, just as it was a new thought when law, medical, naval, and military schools took the place of the court-room, the doctor's office, the deck of a ship, and a military camp. The world has made progress in educational matters during the last fifty years, and in nothing more emphatically has it progressed than in this one item of teaching the mechanic arts.

My readers will notice that I am not thinking of future occupations so much as I am of a general preparation for life, although I do recognize that not only the industries, but the physical, the chemical, biological, engineering, architectural, dental, and medical laboratories, all need manual training in their preparatory courses. Manual training leads up to all these studies, and to all occupations, and it shuts nothing out.

Many mistakes have been made, arising from the wrong notion of the object of manual training. Hence in one locality manual training has a strong tendency to run into trade training; in another it runs into art work; in another it runs into the factory idea and aims at production rather than education. Some people fancy that manual labor is the same as manual training. We are frequently told that the boy from the farm has had manual training; and it is true he has had some manual training, but he has had a great deal of manual labor along with it. I know, because I was a farm boy and learned everything that could be learned on a farm previous to my college course. I learned to use correctly the hoe, the shovel, the plow, the scythe, the cradle, and the ax; but I never learned the proper use of bench tools, nor had we a machine tool of any kind until the mowing-machine and the reaper came. I knew nothing of drawing, nothing of the mechanic arts, properly so called. Nineteen-twentieths of my time was spent simply in hard labor, which had no education in it beyond an incidental and imperfect knowledge of crops and soils and the market. Manual training would have been of great value, and a few lessons would have saved me much time and much money.

The most expensive piece of apparatus for both the tool laboratory and the drawing-room, and by far the most important from every point of view, is the teacher. The teacher should be an expert. I do not mean that he should be

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merely an expert carpenter, or machinist, or a finished draughtsman; he must be well educated and an accomplished teacher, and he must be skillful in the use of his tools; above all, he must understand exactly what he is there for, what manual training is, and what he is expected to accomplish. He must not make the mistake which has been fatal in so many cases—that of taking the shadow for the substance, of gathering the chaff and throwing away the wheat.

Recently I heard a gentleman say that a boy would learn more about the use of tools in half an hour by watching a good workman than he would learn in a month in a manual training school. No man could have made that remark if he had seen manual training, properly so called; for the very thing which he wanted he would have found in a good manual training school. He would have seen an expert workman using his tools correctly, treating his material correctly, and following the details of a process in logical order. He would have heard every step fully explained, seen every movement shown and justified; and then, in addition to the demonstration and the explaining, he would have seen that the boy himself had an opportunity to test the methods and to acquire something of the same skill and mastery. That is exactly what a manual training school is for. The teacher is put there to teach. He is put there to explain and analyze, to illustrate, and to show how to solve mechanical problems.

I am reminded of a remark made to me recently by a gentleman in middle life, a very excellent carpenter, whom I saw watching my boys, twenty-four of them, at work making their first weld in the forging shop. He seemed intensely interested as he watched the young men at their work. I said: "You seem to like to see the boys work. Do you understand what they are doing?"

"Yes," said he; "I worked a year once in a blacksmith shop."

"Well," said I, "then I suppose this operation of welding is a very simple matter to you."

"Not at all," said he. "I never made a weld in my life. I never got a chance. I kindled the fire and pumped the bellows, and I did some striking for other men, but they never let me try to make a weld." Then he added, with a good deal of feeling, "These boys learn more in one week about the really essential art of forging than I learned in half a year. And the secret of it is, they have a thoroughly skilled workman who is competent to teach and to use practically every principle involved, and who does nothing but teach."

The first teacher of woodwork I ever employed was recommended as the most skillful mechanic in St. Louis, and it was taken for granted that he was just the man I wanted. I explained exactly my theory of manual training; he listened in silence, and when I finished he said he understood all about it; but he was a failure. He could not divest himself from the idea that the joint or bracket or scroll, or whatever it was that formed the exercise of the day, was the main thing; and in nearly every instance he found it a great deal easier to do the work himself than to get the boys to do it under his direction. The man was discharged before his first year was half out. My experience has been repeated a hundred times in other cities, and I have learned, perhaps unjustly, to distrust as a teacher a man who began by being a mechanic. He generally finds it hard to understand what it is all for. He got his own training under other conditions and with so different ends in view that it is almost impossible for him to view the work from the right standpoint.

If possible, get as a teacher one who has had a thorough course in a first-class manual training school and who has supplemented it by a college or technical course, so that he is an accomplished man along many different lines. His salary should be the equal of the salary of any assistant in the school, and the work under his charge should be considered as important as any. No duties or failures in other subjects should be allowed to interfere with the tool work and drawing, no more than tool work and drawing should be allowed to interfere with them. In this way, by the selection of a good teacher, by the payment of a good salary, and by due recognition of

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the work on the programme of the school, manual training will have the same dignity that other subjects have, and the school will succeed.

The shops or tool laboratories for a fully equipped manual training school having not less than three hundred well-grown boys in regular attendance should be five in number, as follows:

A wood shop for bench work.

A wood turning and pattern shop.

A molding, brazing, and soldering shop.

A forge shop.

A machine and fitting shop.

Each shop should have about 1,200 square feet of floor space, with a lavatory and storeroom immediately adjoining. It should be well lighted with high windows—overhead if possible. Dismal basements should be avoided, and, as a rule, the shops which inevitably produce noise and vibration should be remote from ordinary school and drawing rooms. A shop section should rarely exceed twenty-four pupils, and a room with forty-eight pupils and two teachers had best be cut in two.

In one corner of each shop there should be seats compactly arranged for the pupils, with a teacher's bench and tools in the center. Here pupils can sit, listen, observe, and take notes while the teacher instructs. It is here that he explains and illustrates the theory and use of each individual tool; it is here that he describes and exhibits each individual process in the best possible way, with the utmost skill, both in the analysis of his work and in the execution of it. It is here that the teacher gives the logic of the exercise, and illustrates in the most unmistakable shape what is meant by system, by precision, and by accuracy. One by one the tools are to be taken up, examined, explained, and mastered. The pupils are to be taught how to put them in order and to keep them in order. Each pupil has, if possible, his individual set of edge tools, so that he alone is responsible for their condition. If successive sections of pupils come to the same bench, they ought to have separate sets of edge tools.

I object to a very expensive outfit, and to outfits which attempt to rival commercial establishments. I know of two or three manual training schools which have shops fitted, as I think, in a very extravagant and unnecessary manner. The men in charge have designed them, not from an educational standpoint, but from a commercial standpoint. Accordingly, they are prepared to undertake work unnecessarily large and unnecessarily special in character. The fundamental principles can be taught at comparatively little expense, and it is not wise to make arrangements for the construction of show pieces, and often it is foolish and wasteful to build appliances for the shop itself. I may say, however, that the appliances should always be of the best sort. It is the function of the teacher to teach both the arts and the science of the arts, and he must have the best of facilities for doing so.

It is a popular fallacy to assume that a master-workman who is skilled in the use of the best tools is relatively unskilled and helpless in the presence of but a few tools, and those inferior. Similarly, it is held to be a truism that the accomplished cook who is familiar with the cooking appliances of a modern first-class hotel would utterly fail if put into an ordinary kitchen with a coal stove and a common kitchen outfit. In point of fact, both assumptions are totally wrong. The true expert is always an expert, whether in broadcloth or jumpers, in a palace of machinery or on a desert island; and his skill is never more apparent than when he makes poor tools seem like good ones, and when he gives to narrow appliances a range which the untrained plodder never dreamed of. Did you ever hear a first-class organist perform on a third-class organ? Did he not make it sing through all its octaves and chords as it never sang before?

In a modern school all machinery should be driven by electric motors, and the machinery in any one shop should be absolutely under the control of the teacher of that shop. While he is giving his demonstration of theory and practice, the shop machinery should be still, and such as he needs at his own instruction-table should be driven by a separate motor.

The cost of the tools for a well-

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regulated manual training school, containing three hundred boys, should not be less than $10,000, and it need not exceed $15,000.

I have little to say upon the course of instruction other than to follow the lines suggested by the shops and appliances. There is no royal set of models or exercises in shop work, any more than there are royal selections of literature or royal examples in arithmetic and algebra. The accomplished and growing teacher who studies both his subject and his pupils will never be content to follow this year just the series of exercises he used last year. He will see how they can be improved, how certain fundamental principles can be more clearly presented and illustrated, and how both time and material can be saved and mental growth promoted by changes and new combinations.

More and more every year, from what I see in my own school and elsewhere, do I deplore the waste of opportunity in needless repetitions, and the folly of bad arrangements. I have seen incompetent teachers yielding to the lawless whims and fancies of pupils, when those whims and fancies should have been guided and controlled. The untaught boy has no appreciation of the importance of sequence, and the necessity of knowing just how tools should be used before he undertakes to use them. If left to himself, he undertakes what he is not prepared to do; he uses the wrong tools, or the right tools in the wrong way, and his habits of using tools become invariably bad. His object is not manual training; it is a "finished article," a piece of furniture, or a toy; and his estimate of the value of manual training is based upon the value of the completed article. Again and again have I stated—and my judgment is confirmed by the judgment of any number of mature graduates who look back upon their training—that the main thing is the boy and not the article; and that, were all the exercises of the year shoveled into the furnace and burned, so far as they are combustible, all the manual training would survive in the developed brains and trained functions of the pupils.

At the same time, as a justification of the logic of every series of elementary steps, the pupils should be required, under the direction of the teacher, to make what is called a synthetic exercise, in which the elements are combined into an article for use or beauty, or both. Such exercises we call "projects," inasmuch as they are supposed to be the fruit of a mastery of the elements; and it is desirable that every pupil should understand that when one has mastered the elements he can then be a master builder. These projects naturally form a large part of a manual-training "exhibit," but they should not mislead any one, as it should always be understood that they are based upon a preliminary mastery of the elements involved.

When I insist upon logical sequence in all mechanic art instruction, I virtually condemn wasteful repetitions. Herein manual training differs widely from trade training and commercial work. So long as the student "gives his mind" to an exercise or a process, it is educational. His muscles respond to his will, and the nerve-centers of his brain are active with excitement. As Professor Balliet well says:

"After these muscular movements become automatic by practice, the brain relegates them almost wholly to the spinal cord. Such movements cease to be of educational value when they are no longer directed consciously by the brain. Any process in manual training ought to stop when it ceases to be brain work. Here we have the difference between the manual training school and the trade school. The manual training school stops when the point mentioned is reached. Its purpose is purely educational. The trade school continues the training in skill even after the process is relegated to the spinal cord, in order that the person may develop the power of producing as large a quantity as possible of goods of a high grade of finish in a given length of time for the market. Its purpose is economic." As I have often said: The manual training school aims to put but one article on the market, and that is the boy himself.

I have elsewhere pointed out in detail the intellectual and the moral influence of manual training; its economic value

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almost goes without saying, and yet the secret of that value may not have been stated. Probably the best economic fruit of manual training is the power of mechanical analysis. This power cannot be learned from books, nor from lectures, nor from endless notes and drawings. It must be learned by actual work with tools and materials, under the best possible guidance, and with constant use of drawings. The ability to analyze a complicated series of operations into a series of simple steps, logically arranged, leads to the habit of always making an analysis in every concrete problem; and that habit once formed has its influence upon every mental operation, whether concrete or abstract. It runs into every exercise the student has in mathematics, in language, in literature, in science, in ethics, and in art. Of course this fruit is intellectual, but it matures best when the hand, the eye, and the brain are cultivated together in a logical course of manual training during the school period. With an incident illustrating this point I will close this paper.

A chance acquaintance at a noonday lunch in Kansas City, not knowing who I was, and learning that I was a comparative stranger, mentioned, as one of the most interesting things in the city, the Manual Training High School. I had spent the entire morning at the school, but I innocently asked what sort of a school it was, and why it was worthy of mention. Then he told me this story:

"I am interested in a large shoe factory in which we employ a large number of hands and use a great many special tools and machines. A while ago a new machine from the East got out of order and became useless. After repeated efforts on the part of machinists and foremen to remedy the difficulty, the machine was thrown out of the shop, and left standing idle near the office door. One day a young fellow, who worked somewhere in the building, stopped to look at the idle machine, and asked the superintendent why the machine was not at work. He was told that it was out of order, and no one could make it work.

"'I would like to try my hand at it,' said the boy, 'if I had time and permission.'

"'Are you a machinist? Are you acquainted with the machine?'

"'No, I never saw the machine before, but I am a graduate of the Manual Training High School, and I know something about mechanism. Perhaps I can find what is the matter.'

"'Well, take the time, and see what you can do. The machine is of no use as it is.'

"The boy got tools, took off his coat and cuffs, and went to work. He took the machine all to pieces, and then carefully put it together again. It ran like a charm, and it has been running ever since. When asked how he happened to hit the solution, the boy said: 'I studied the machine until I saw how it worked, and then it was easy enough.' He gave the whole credit to his school training. Now, I consider a school which trains a boy to see into things like that a remarkable institution, and well worth calling to your attention."

Then he went on to tell me how that incident was an important turning-point in the life of the boy, the particulars of which I have completely forgotten, but I have not forgotten the prime fact that the boy brought away from the school the power of mechanical analysis.

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A Crisis in Methodism

By George Albert Coe

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THE decision of the Bishops of the Methodist Episcopal Church in the case of Professor Mitchell is no ordinary act of administrative routine. The charges upon which they acted, the complications of ecclesiastical law ultimately involved, and the usages either confirmed or sought to be established constitute a tangled mass in which the relation of the facts to the life-forces of the Church is largely concealed from view. That the decision involves the deepest issues of church government, ecclesiastical ideals, and even of personal faith there can be no reasonable doubt.

What these issues are will appear from an outline of the case. The charter of the Boston University School of Theology provides that professors shall be elected by the trustees and confirmed by two of the Bishops. The General Conference of the Church, however, in 1900 passed a resolution that requires, as a condition of the recognition of any theological school as a school of the Church, that its professors shall be confirmed by a majority vote of the Bishops present and voting at any regular meeting of their Board. Another resolution, passed in 1904, directs the Bishops "whenever specific charges of misteaching in any part of our theological schools are made in writing by responsible parties, members or ministers of our Church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises."

For several years certain persons have carried on what "Zion's Herald" calls a "relentless agitation, persecution, and pursuit" of Professor Mitchell on the ground of his teachings with regard to the Old Testament. An attempt of these persons to prevent the confirmation of his re-election five years ago failed. As the term of office in the School of Theology is only five years, the question of confirmation recurred again this year. A second attempt was made by presenting to the Bishops specific charges of misteaching supported by citations from Mitchell's book, "The World Before Abraham." As provided by the rule, the Bishops investigated the charges and reported to the trustees that this book contains some statements concerning "the historic character of the early chapters of the Book of Genesis" that "seem to be unwarranted and objectionable and as having a tendency to invalidate the authority of other portions of the Scriptures."

As far as can be ascertained, the Bishops have never specified the passages to which reference is here made. In apparent disregard of the General Conference recommendation of 1900 that in a case like this the Bishops "shall state fully and in writing the grounds of non-concurrence both to the professor concerned and to the trustees of the theological school," no communication whatever was sent to the professor concerned, and to the trustees was sent only the above vague reference to "some statements" that "seem" to be objectionable. What statements the Bishops had in mind can be inferred from the charges and specifications that they were investigating and acting upon. No insinuation as to the sincerity of the accusers will be conveyed by saying that the logic of their accusations is essentially frivolous. Obviously the accusation that convinced the Bishops is the charge that Mitchell denies the historicity of certain parts of Genesis which Jesus and various New Testament writers are assumed to have treated as historical. Mitchell's view of the story of the fall of man and his assertion that the deluge was local are declared to invalidate Jesus' reference to Noah and Paul's references to the death of all in Adam, and there-

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fore to destroy the authority of Jesus and of the inspired writers of the New Testament.

All this occurred at a meeting of the Bishops held six months ago. The trustees of Boston University, having investigated the matter anew, and being fully convinced of Mitchell's loyalty to Methodist doctrine and discipline, as well as of his ability as a teacher, presented a renewed request for confirmation at the recent meeting of the Bishops. Then came a surprise. The Bishops took the ground that the trustees had not taken "proper action in the premises" as provided by the rule, and that therefore the Bishops could not legally enter upon the question of confirmation. An article written, as no one doubts, by one of the Bishops, declares it to have been their opinion that "proper action" implied either a revision, modification, explanation, or withdrawal of the statements complained of, or else the transmission of the matter to the professor's annual Conference for a heresy trial. The trustees had investigated instead of accused, whereas only accusation in one form or another would have constituted "proper" action. Under these circumstances the Bishops were of the unanimous opinion that they were "not even at liberty to reopen the question of Professor Mitchell's confirmation." This decision was reached in spite of the fact that at least six Bishops are known to have been in favor of confirmation six months ago, and in spite of the further fact that every step taken by the trustees in the interval between the two meetings of the Bishops was taken under the advice of at least one of the Bishops.

Omitting the discussion of many minor points, such as how the decision could possibly be unanimous, let us see what principles are involved in this history. There is here, first of all, an obvious concentration and consolidation of power in the Board of Bishops, and corresponding limitation of individual and corporate discretion within the Church. The Boston University School of Theology is the oldest theological seminary in the Church which it serves; its charter provides apparently adequate safeguards against too great divergence from the standards of the Church; under these charter provisions the school has received gifts and bequests; yet it can no longer use the discretion that its charter grants. If it should proceed in the legally defined way by securing confirmation for its professors from two of the Bishops, it would cease to be recognized as a theological school of the Church. But even that is out of the question, because the Bishops have agreed among themselves that no one of them will act in his individual capacity in the matter of such confirmations. Thus the charter becomes inoperative; conditions under which trust funds are administered are changed, and power that once belonged to the corporation has been centralized in the Board of Bishops.

A still greater loss of discretionary power is observable in the unit rule under which the Bishops, even upon contested points, give out their decisions as unanimous. This implies that, just as in political "machines," one who happens to belong to the minority ceases to assert his individuality as soon as a majority vote is declared against him. From that moment he must either be silent or else work with a cause that does not command his whole conviction. He may work within the Board to secure a reversal of a decision, but he is incapacitated from appealing to the Church at large. If the majority should happen to be wrong, this is an effective way of dividing the forces of the right. For members and ministers who would be glad to follow the leadership of a Bishop who belongs to the minority are deprived of such leadership. By such usages the Board of Bishops tends to remove itself from control by the Church from which it derives its authority. Even if the propriety of such a unit rule were above question, the unwisdom of it would still be obvious.

In still another way this decision indicates a tendency to augment episcopal power. In the legislation of 1904 there is not a hint as to what constitutes "proper action" by trustees in the cases there contemplated. What would be "proper action" if the Bishops should not sustain the charges? What if the Bishops should not sustain either the

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accuser or the accused, but simply transmit the charges? For the Bishops to decide what is "proper action" for the trustees, and then to refuse further consideration of the question because "proper action" has not been taken, is equivalent to making an arbitrary rule and then pleading inability to violate it. If this is not an assumption of legislative functions by an administrative body, it is at least arbitrary administration.

By this peculiar method the Bishops have escaped a direct vote on the question of confirming Professor Mitchell. But they have not thereby avoided taking a position upon the points of scholarship involved in the accusation. Their first action was instigated by specific charges; their committee, after investigating these charges, reported that some statements in the book complained of by the accusers are "unwarranted and objectionable," and have a "tendency to invalidate the authority of other portions of the Scriptures;" this report was adopted by the Board of Bishops; and this Board now asserts that its action at that time "was equivalent to a refusal to confirm the election of Professor Mitchell." This great Church is therefore subjected to the humiliation of having its Board of Bishops unanimously assert, in principle if not in detail, that the authority of Jesus' teachings stands or falls with the "historic character of the early chapters of the Book of Genesis."

If this were merely a blunder of scholarship, merely a slip in theological thinking, it would be serious enough. For it gives official weight to one of two theological movements in the Church, neither one of which has heretofore borne an official stamp. This is a radical, not a conservative, move, for it introduces new doctrine in high official place. It also tends to curtail the freedom of scholarship heretofore enjoyed by Methodist theological professors—"such liberty," the trustees say, "as was exercised by John Wesley, and has been exercised by our intellectual leaders ever since his day."

But this is not the worst phase of the situation. As Methodism arose, not to spread theologies, either new or old, but to proclaim a living and morally fruitful experience of God, so its most serious question with regard to any innovation should be its tendency with respect to religious experience and living. The writer of this article is a Methodist from conviction as well as from training. He sees in the Methodist standpoint of a self-certifying Christian experience a distinct advance upon both the dogmatic and the ritualistic interpretations of Christianity. He finds this standpoint not only in accord with the general intellectual movement of the time, but also able to maintain itself unshaken amid all the changing movements in natural science, history, and Biblical learning for all time to come. He dissents from the attitude of the Bishops, not because it is Methodistic, but because it is un-Methodistic. It is a partial yielding of the Church's heritage, a going back to a standpoint which is at the mercy of every changing wind of learning or opinion. The type of thought upon which the decision bestows the weight of episcopal approval gives the primacy to dogma, not to experience and life. Between the soul and its Saviour it interposes a veil of Old Testament history, or supposed history. It says to the would-be believer, "Unless this or that is true with regard to the first chapters of Genesis, your faith is vain, and Jesus has no divine authority or power to save." Thus the soul is loaded with tests that are artificial, un-Methodistic, and un-Christian.

Such a decision cannot stand. It will be reversed, let us hope, by the spontaneous second thought of the Bishops themselves. Surely such a great body of Christians as the Methodists will, in one way or another, promptly reassert their traditions, their liberties, their vital experiences. But if they should not do so, still, under God's guidance, the slow process of history will prune the branch that bears fruit and take away the branch that bears it not.

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Railway Rate Regulation[1]

THE five volumes before us deal with the problem of rate regulation. They are all, for different reasons, of value to the student of the problem. Our object in this article is not to discuss the problem, nor to consider the value to be attached to the opinions represented in these books respectively, but to give the reader some idea of the books—their point of view and general character.

"For the Railroads" is a little pamphlet of 190 pages. It is edited by an advocate of the railways, as its title frankly avers. It is not and does not pretend to be judicial; it is neither historical nor philosophical. It is an advocate's brief, largely composed of selected extracts from writings and official reports, statistics of railway industry, etc., interpreted by the editor for the purpose of showing the advantage to the community of leaving railway corporations to manage the railways as a purely private business. The general positions of the editor can best be indicated by quoting certain sentences, the importance of which he indicates by printing them in black-faced capitals as paragraph headings: "Railway officers work for shippers." "Commerce should be left free from fettering laws." "Competition controls." "Intricacy of rate-making." "The natural decline in rates stopped in England by legislation." "Present law has hindered reductions." "Politics would supplant economics." The editor would apparently abolish the present Commission and leave the railway business of the country wholly in the uncontrolled management of the corporations, subject only to appeal to the courts by individual shippers against palpable injustice—that is, to the common-law remedy against injustice by any common carrier. The book is, we believe, published and distributed in the interest and at the expense of the railways, and can be had free on application.

A much more valuable presentation of the case for the railways, or rather we should perhaps say for freedom of commerce unregulated by any governmental supervision, is furnished by Professor Meyer's volume on "Government Regulation of Railway Rates." His object is frankly stated in the Preface: this is not to conduct a judicial investigation into the question, with a statement of the considerations *pro* and *con;* it is to give his readers the result of his studies of the effects of railway rate regulation in other countries, and so lead them to the conclusion to which they have brought him. "The net result has been the disclosure of such overwhelming proofs of the evils of State direction of industry, or interference with its natural course, that he has become firmly convinced of the unwisdom of government regulation of railways or their rates." In his Introduction the author restates this conclusion and summarizes the grounds on which it is based: "The answer of experience is, Every effective effort to regulate railway rates in general will arrest the decline of rates by producing a deadlock of conflicting sectional interests, will prevent the railways from developing a volume of traffic sufficiently large to justify the maintenance or the building of railways of the highest attainable efficiency, will check the development of the resources of the country, and will demoralize the politics of the country." These conclusions the author states he has reached as the result of a study of rate regulation and government control of the railways abroad in Germany, France, Austria-Hungary, the Danubian Principalities, Russia, Victoria and New South Wales, Australia, and at home in the United States. We do not know of any book better worth examination by the student who desires to see what is the strongest case that can be made

[1] *For the Railroads.* By H. T. Newcomb. Address: H. T. Newcomb, Bond Building, Washington, D. C.
Government Regulation of Railroad Rates. By Hugo R. Meyer. The Macmillan Co., New York.
A General Freight and Passenger Post: A Practical Solution of the Railroad Problem. By James Lewis Cowles. Fourth Edition, Revised. G. P. Putnam's Sons, New York.
American Railroad Rates. By Walter Chadwick Noyes. Little, Brown & Co., Boston.
Restrictive Railway Legislation. By Henry S. Haines. The Macmillan Co., New York.

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out for leaving the administration of the railways wholly in the hands and under the control of private owners, subject only to common-law remedies against palpable injustice.

Probably the ablest, certainly the most radical, presentation of the opposite principle, the absolute control by government of all railway rates, as all postal rates are controlled, is furnished by Mr. James L. Cowles's volume, "A General Freight and Passenger Post." His fundamental position is that a railway rate is essentially a tax, and is now levied without any representation on the part of the person taxed, who has nothing to say in determining what the tax shall be. His remedy he thus states: "Let the National Government assume its legitimate function as the manager of the National highways, the collector of the taxes levied for the support of these highways, and let these taxes be determined on the cost of service principle, and the matter will quickly emerge from its present darkness into a marvelous light." His position is still more tersely put in the following sentence: "Once give to railway tariffs the characteristics of the postage stamp, and we shall arrive at the ideal position toward which we have been legislating." He assumes, it will be observed, that the cost of service to the railways should be the basis of the tariff. Mr. Newcomb assumes as the basis of the tariff the value of the service to the shipper; the actual tariff is to a certain extent a compromise, or series of compromises, between these two conflicting standards. Mr. Cowles's volume, of which this is the fourth edition, is a mass of official information, generally well arranged and intelligently interpreted, but, of course, interpreted in the interest of his contention.

The author of "American Railroad Rates," Mr. W. C. Noyes, is a Judge of the Court of Common Pleas in Connecticut and President of the New London Northern Railroad Company. The latter position has given him some familiarity with the railway problem; the former position gives us a right to expect in him what in fact we find, a judicial temper. His volume has an impartiality which does not characterize either of the other three volumes above noticed, and his conclusions will for that reason carry the greater weight. He has the power to see the various aspects of what is a complicated situation, and therefore presumptively not to be solved offhand by a simple method. Thus: The railway is both private property and a public highway. As private property it fixes its rates solely with regard to the interests of its stockholders; as a public highway its object is to promote the welfare of the public. Again: The corporation controls the highway and collects toll for its use, and it also owns the carriages on the highway and collects charges for the carriage of the goods. It is both tollkeeper and carrier. And this double aspect makes it difficult if not impossible to make the cost of service the basis of the tariff charge. The cost of carriage is proportioned to the amount and character of the goods carried; the toll cost is substantially the same whether few or many carriages travel on the road. The general conclusion of Judge Noyes is that railway rates ought to be subjected to governmental control; that this control is subject to the general limitation that it must not so reduce rates as practically to confiscate the property; that only the judicial power of the government can adjudge a rate to be unreasonable; that only the legislative power of the government—or a commission acting under its authority—can determine what is a reasonable rate that shall be operative for the future; and that this decision can be subjected to revision by the courts only in so far as may be necessary to prevent a rate that is confiscatory. We are inclined to question Judge Noyes's application of these principles in at least one instance. We are of the opinion that an administrative commission may adjudge a rate or tariff to be unreasonable, and as preliminary to a decision of what is a reasonable tariff to take its place. But we know of no book which will give the lay reader so clear and so authoritative a statement of the fundamental legal principles which must govern in the determination of the pending question concerning government regulation of railway rates as Judge Noyes's volume.

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Mr. Haines's volume The Outlook has already noticed (October 21, 1905), and we here simply reproduce one sentence from that review: "It is not, however, unfair, we think, to say that he has, on the whole, more faith in the regulation of inter-State commerce by the gradual progress of judicial decisions than by immediate effective legislative action."

Comparing these books in a sentence—Mr. Newcomb's pamphlet represents the radical railway opinion; Professor Meyer's volume is a broader and more philosophical presentation of the same school of political thinking; Mr. Cowles's book is a treasury of information for the advocates of radical measures for government control, selected and interpreted to favor that policy; and Mr. Noyes's and Mr. Haines's volumes are conservative discussions of the whole question, conducted in a judicial temper, and tending, though by different methods, to some measure of government supervision and regulation.

Comment on Current Books

Autobiography of Samuel Smiles, LL.D. (The). Edited by Thomas Mackay. With Portraits. E. P. Dutton & Co., New York. $4, net.

This last word from one whose writings have had a world-wide influence contains the features that gained instant popularity for its predecessors and invested them with such weight—the homely and sound philosophy, the appreciation of the possibilities of human nature, the unfailing sympathy for all seeking to better their condition by honest means, and the thorough readability. The life of the venerable author of "Self-Help," "Duty," "Thrift," and "Character" may have been, as his editor says, uneventful, but it is none the less of great interest and as he tells it is well worth the reading. In his own person Dr. Smiles, who died last year at the great age of ninety-two, embodied the gospel of success which he preached to such good purpose, fighting his way up from poverty first as a surgeon, then as a railway man, and finally as an author. As a young man he was active in several of the movements—notably the agitation for the repeal of the Corn Law—that have done so much for the British workingman; while in middle life he was a participant in the development of the English railway system. Of these phases of his career he writes with a fullness that gives his last book real historical value. But his chief interest lay in his literary work, and his pages are largely devoted to the story of how his different books came to be written, the conditions under which the task of writing them proceeded, and their reception by the public. In the evening of his life Dr. Smiles became an ardent traveler, and with justifiable pride he recalls the enthusiasm with which he was greeted in the European countries that had learned to know him through translations of his works. The Italians, in especial, seem never to have wearied of doing him honor. "I have received more recognition there," he says of Italy, "from the King and Queen down to the humblest of their subjects, than in my own country." His autobiography is, in fine, a delightful and significant human document.

Calendar of Gallant Living for 1906. Compiled by Leda J. Thompson. Published by the Author, North Attleboro, Mass. 50c.

Our readers may remember that last year The Outlook spoke with appreciation of this Calendar, which is neatly and prettily printed and arranged, and has unusually well selected passages from the poets and some prose writers. The Calendar for 1906 has now been put forth, and has the same good qualities noted last year.

Charles O'Malley. By Charles Lever. Illustrated. The Macmillan Co., New York. $1.25.

This is one of the volumes in the edition of Charles Lever's works, which is well fitted for permanent preservation in the library, and yet is of very moderate price. The spirited illustrations originally made for the book by "Phiz" (Hablot K. Browne) are retained. Mr. Lever's rollicking fun and exciting if not always probable incidents of adventure still make his books readable and amusing.

Choice of Books (The). By Charles F. Richardson. (Authorized Edition, Revised.) G. P. Putnam's Sons, New York.

A new edition of Professor Charles Richardson's valuable and practical book on reading, materially enlarged, and with some omissions of the earlier work which the author believes will make for its greater usefulness. A very valuable part of the book is the mass of suggestions for libraries which fill nearly two hundred pages, and which present carefully selected lists of reference-books, histories, biographies, fiction, works of standard authors, and literature in general.

Christian Worker's Holy Bible (The). Edited by Jesse Lyman Hurlbut, D.D. The John C. Winston Co., Philadelphia.

This edition of the Bible is fully described in the title-page in the following terms: "Indexed and marked in red by the best methods of Bible-marking on all subjects connected with the theme of salvation, to enable any person to turn rapidly to verses on these subjects, and to read in consecutive order all passages relating to every one of the passages chosen; to give Bible readings at a

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moment's notice, or to tell at a glance the subjects of any verse or passage marked." Years ago the writer of this paragraph was preparing a Bible lesson on the text, "Take up the stumbling-block out of the way of my people." What, he said to himself, are the stumbling-blocks to be removed? He took up his reference Bible to ascertain what answer the Bible would give him to this question, and the first text the references in the margin gave to him was, "Christ crucified, unto the Jews a stumbling-block." The infelicity thus due to a mere verbal and mechanical reference Dr. Hurlbut has avoided. He has also avoided those due to the assumption that the Bible is a book. In the opening sentence of his introduction he says, "The Bible is more than one book; it is a library of books by many authors." And he also recognizes, what some modern critics fail to recognize, that this library has more than a mechanical unity, that it is pervaded by one spirit, and that through it all runs one theme. We are of the opinion that the study of the Bible by books rather than by verses is the need of the present age. But the two methods are not inconsistent, and for a topical study of the Bible—perhaps we should rather say, for the study of one of the great topics treated in the Bible—this volume will be found useful. We think its title is felicitous: it is rather a Bible for the worker than for either the reader or the student.

Disciples of Christ (The). By Errett Gates, Ph.D. The Baker & Taylor Co., New York. $1, net.

The recent origin, the rapid growth, the present numbers, and the specific characteristics of the Disciples combine to present one of the most interesting religious phenomena of our time. Their origin and development in reaction against an environment of formalism and dogmatism, their efforts to substitute religious unity for sectarianism, their devotion to Biblical teaching, their struggles in the reconciliation of their primitive evangelism with modern learning, constitute, as here presented, a valuable and encouraging chapter in the religious history of the nineteenth century.

Divining Rod (The). By Frances Newton Thorpe. Little, Brown & Co., Boston. $1.50.

A story of the discovery of oil wells in a quiet country place, which at once goes money-mad, and of the struggle of oil kings to crush each other.

Essays on Some Theological Questions of the Day. By Members of the University of Cambridge. Edited by Henry Barclay Swete, D.D. The Macmillan Co., New York. $3.75.

Their recent protest against the Athanasian Creed gave notice that Cambridge men were interested in theological reform. This volume shows to what extent they have advanced. Its title recalls the "Essays and Reviews" that caused such a pother among British theologians forty years ago. These fourteen essays would have made no less pother then, but they will create small disturbance now. In a few points they diverge widely enough from current orthodox opinion. They do not regard the sufferings and death of Christ as constituting the atonement for sin. This, the penalty view of the atonement, derived from earthly modes of treating sinners, is held to be an inadequate account of the divine way, which, as here interpreted, may be described as inspirational. "He [Christ] is our atonement by teaching us to know God ethically, and to interpret ourselves ethically." In other words, Christ's life and death effect man's reconciliation to God by imparting to him power to conquer his sins. An equally decided break is made with the traditional view of revelation. This is declared untenable. Revelation does not descend from without, but springs up within. It consists in "the quickening of the spirit, the illumination of the reason, or the guidance of the will . . . as a result of continuous growth in power and clearness of vision," effected by the indwelling Spirit. Such statements are not new, but here they obtain new force, such as is found in a consensus representing a strong body of opinion in a Church still burdened with a mass of theological backwardness. The treatment of miracles is rather more conservative, strongly inclining toward acceptance of the virgin birth and the physical resurrection, yet without the ring of certainty. The most compendious definition of miracle here attempted represents it as being to the race what "special providence" is to the individual. This, when analyzed, is found far away from the traditional position. These Essays cover a wide range in their review of the main positions of theism and Christian doctrine by the light of modern knowledge. Explicitly recognizing Christian thought as now in a transitional stage, they also exemplify the fact. Their most satisfactory characteristic is their open-mindedness, awaiting further light in the conviction that "the time will come when ideas which to-day are strange and unwelcome will be seen to possess a beauty of their own."

Finite and Infinite. By Thomas Curran Ryan. The J. B. Lipplncott Co., Philadelphia. $1.50, net.

In applying his legal training to the solution of deep philosophical problems Mr. Ryan has not cleared the horizon of thought. His answer to the ancient question, "Whence the evil?" is substantially that of the old Persian dualism. Natural evil is due to matter and its properties; but, since God is benevolent, the source of evil is not in him. He simply found it, and is actively engaged in drying it up. This is the substitute he offers for the monistic philosophy, which posits in God as its sole ground all that exists. Idealistic monism, which he confounds with pantheism, was rife in early Christian thought till the suppression of "the Athanasian Christian sect." Its present renaissance (in the doctrine of the divine immanence) bodes great danger to Christianity, of which Christian teachers seem to him alarmingly insensible. A psychologically false conception of personality has spread a net for Mr. Ryan's

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feet. Personality implies to him form and outline, and so he regards it as incompatible with the divine infinity. Space is infinite, but God, being personal, must be considered as spatially finite, not filling all space, but only the finite portion of space included within "the impregnable walls of the sidereal city," *i. e.*, the finite universe, within which his knowledge and power are infinite. Mr. Ryan seems to have read widely in philosophy, with a result that should caution all readers to read no more than they can digest.

God's Image in Man. By James Orr, D.D. A. C. Armstrong & Son, New York. $1.75.

In this volume of lectures given at Princeton in 1903 Professor Orr discusses the conflict between the Biblical and the modern view of man—his nature, origin, and primitive condition, his sinfulness and the divine redemption from it. The difference between the so-called Biblical and the modern view is that the former regards God's image in man as aboriginal, the latter regards it as ultimate. Man's redemption from sin, therefore, the former regards as a reconstructive work, the latter as constructive or evolutionary. Dr. Orr stands for the Biblical view, and holds it to the extent of regarding death as "*un*natural—the violent separation of two parts of his [man's] being which God never meant to be separated." This is Biblical so far as it is a view which Latin theology in the fourth century built on its understanding of certain Biblical passages. But to assume that it is the only view compatible with Biblical teaching as a whole many Christian scholars regard as a quiet begging of the question at issue. For the evolutionary account of man's primitive state, which Professor Orr rejects, a strong point is the antiquity which most anthropologists ascribe to the human race. For cutting this down to some twelve thousand years respectable names can be cited, but the influence of dogmatic prepossessions is recognizable. What seems hardly fair in Professor Orr's argument is the prominence given to Haeckel as the representative of the modern view. Against this Christian scientists like Haeckel's trenchant critic, Sir Oliver Lodge, have cause to protest.

Great Pedagogical Essays: Plato to Spencer. By F. V. N. Painter, A.M., D.D. The American Book Co., New York.

This anthology of selections from writers ancient and modern, pagan and Christian, upon educational topics has the merit of bringing together from the most diverse sources the best thoughts that have been entertained of the educational ideal which is still the object of pursuit. It is a source-book of the history of this pursuit, embodying its major documents—a history not always marked by progress. The refluent wave is seen in the "Apostolic Constitutions" of the fourth century, prohibiting the pagan classics as "diabolical," and in the "Ratio Studiorum" of the Jesuits, proscribing tragedies and comedies not of "a sacred and pious character." To Aristotle and Montaigne is given a somewhat larger space than to any others of the twenty-six. Brief biographical sketches introduce each author. An excellent companion-book is this to any of the current histories of education.

Growth of Christian Faith (The). By George Ferries, M.A., D.D. Charles Scribner's Sons, New York. $1.50, net.

This is a thoughtful and at many points a suggestive work. Its philosophical method and style indicate the seminary and the pastor's study as its proper field. It is not the sort of book desired by the general reader. Its theological affiliation appears in its devoting a third of its pages to the subject of Atonement, yet with considerable modification of the traditional idea. Other modifications occur, and a recasting of theology is deemed necessary. "At the present time," says Dr. Ferries, "positive science and history, which seek for truth, are the soil out of which religion grows, and on which it thrives." This unduly strong statement, one is bound to say, presents a remarkable contrast to the general tenor of his work.

History of Egypt (A): From the Earliest Times to the Persian Conquest. By James Henry Breasted, Ph.D. Illustrated. Charles Scribner's Sons, New York. $5, net.

The handsome form given to this volume by the publishers well comports with its substantial merit. The results of recent more accurate readings, made possible both by exact reproduction of the original records and by vastly advanced knowledge of their language, are presented in a history that may fairly claim to be, for the immense period which it covers, more close to facts than any of its predecessors. An immeasurable antiquity had elapsed when Egyptian civilization had advanced to "the earliest fixed date in the history of the world as known to us"—the introduction of the calendar year of 365 days in 4241 B.C. About eight hundred years later the evolution of national unity was completed in the accession of Menes to the throne as the first Pharaoh. "The Old Kingdom" then begun, "the Middle Kingdom," "the New Empire," fall in successive revolutions; a brief but brilliant restoration ushers in the final struggle of the sixth century B.C., which ends the grandest national career till that time achieved. Its story is told here with an abundance of characteristic details derived from the written documents. The social life of the Old Kingdom in the thirtieth century B.C., the dwellings of the rich and the poor, the agriculture, the education, the science and arts of that remote period, as here described, make up a marvelous picture. Five thousand years ago education "created for all time the class distinction between the illiterate and the learned." Another striking picture is that of Ikhnaton, "the world's first idealist and the world's first *individual*"—the Pharaoh whose attempt in the fourteenth century to carry a religious reformation ended ruinously for himself and his empire. Men of his type appeared six hundred years later in the

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Hebrew prophets; but "there died with him such a spirit as the world had never seen before." The study of Egyptian religion, however, says Professor Breasted, must still wait for decades to pass before it can be adequately presented. So far as the history of the Hebrews connects with that of Egypt, the only particular of Hebrew tradition that obtains a probable verification in this volume is the fact that "some tribe of their ancestors" was compelled to servitude (Exodus i. 11), and "fled the country to escape such labor." Who were the Semitic invaders from Asia that held Egypt in their grasp from the seventeenth to the fifteenth century —the Hyksos—still remains uncertain. In view of all the treasures that explorers have recovered from the grave of that wonderful civilization, Professor Breasted tells us that "Egyptian archæology is in its infancy." The final history of Egypt has yet to be written, but the resources now in hand have been admirably utilized by him in a work that commands alike the respect of the scholar and the interest of the intelligent reader. But the effort to re-establish British spelling, which is apparent in other books of our time, goes too far here. "Labourious" is too much to put up with even in Britain.

In the Heart of the Canadian Rockies. By James Outram. Illustrated. The Macmillan Co., New York. $3.

Mr. Outram has the remarkable record of nineteen "first ascents" of peaks among the Canadian Rockies, including the highest mountain in Canada yet conquered by the mountaineer. He describes his experiences among those majestic peaks with the enthusiasm that might be expected of so experienced a mountain-climber.

James Martineau, Theologian and Teacher: A Study of His Life and Thought. By J. Estlin Carpenter. The American Unitarian Association, Boston. $2.50, net.

No man left a more abiding mark upon religious thought in the nineteenth century than Dr. Martineau. Classed as a Unitarian, he was of that élite group who belong to the Church at large. "The name 'Unitarian,'" he wrote, "is quite incompatible with any Catholic organization, and must be dropped as a *Church name*." In the phrase, "the living Church through changing creeds," he embodied his catholic conception of the continuity of religious life amidst all theological change. Accordingly his conception of Christian fellowship based it on the oneness of the Christian spirit, not on the sameness of the theological form. Toward this there is now a discernible progress in many quarters, while in some other points for which he contended a larger agreement has been gained; *e.g.*, in regarding the seat of authority as within the soul, and divine revelation, not as coming down from above, but as rising within the mind. In his lifetime the reconstruction of theology went actively forward through inevitable conflicts, and the history of it is largely written in his biography, as that of an effective contributor. But, as The Outlook said in 1900, when he passed away, "no man of his time gave more cogent and more eloquent expression to spiritual faith." Such was he whom Professor Carpenter, once his pupil, and again his co-worker, has felicitously portrayed in the environment of a time of change. Appearing in Dr. Martineau's centenary year, it is a timely and permanent memorial of a spiritual leader unsurpassed in the English-speaking world.

Journal of Latrobe (The). By Benjamin Henry Latrobe. Illustrated. D. Appleton & Co., New York. $3.50, net.

Benjamin Henry Latrobe is best remembered for his labors in connection with the building of the Capitol at Washington, which was largely his design and the construction of which he supervised as Surveyor of the Public Buildings of the United States. He came to this country from England in 1796, after an apprenticeship with the eminent English architect Cockrell, and for many years his services were greatly in demand. Almost from the day of his arrival he kept a journal in which he set down his impressions of the States and cities he visited, of their inhabitants, of the prominent men with whom he came in contact, and of the natural features of interest in the land of his adoption—for he was an ardent geologist, mineralogist, and naturalist as well as an architect. This journal is now a valuable source-book of American history, particularly on the social side, Mr. Latrobe having been at special pains to describe the characteristics, customs, and manners of the American people of his day. His observations are also highly entertaining, for he had a keen sense of the interesting. Probably the most delightful pages are those dealing with Virginia and Louisiana and a visit paid to Washington at Mount Vernon, where Mr. Latrobe found a warm welcome and a genial host who could meet him on his own ground in discussing topography, agriculture, mining, and kindred themes. The journal is preceded in the present edition by a quaintly worded brief biography written by a descendant of the architect.

Levantine Log-Book (A). By Jerome Hart. Longmans, Green & Co., New York. $2, net.

In the present volume Mr. Hart gives a gossipy, vivacious account of travel. He takes the reader to Constantinople, Smyrna, Jerusalem, Cairo, and up the Nile to Assuân.

Life and Matter. By Sir Oliver Lodge. G. P. Putnam's Sons, New York.

A large portion of this volume appeared in the "Hibbert Journal" of January and October, 1905—in the first instance as a criticism upon Professor Haeckel, and in the next as a rejoinder to the reply to that criticism made by Haeckel's translator. Professor Lodge holds that life belongs to a separate order of existence from the material world, on which it depends for phenomenal manifestation, and on which it reacts according to laws as yet undiscovered, though discover-

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able. While Professor Haeckel's errors are exposed, the solid part of his work receives an extension into a fruitful field of scientific inquiry.

Old-Fashioned Flowers and Other Out-of-Door Studies. By Maurice Maeterlinck. Illustrated. Dodd, Mead & Co., New York. $1.20, net.

A collection of four short meditations on flowers, old and new, but chiefly old; characterized by the singular beauty of Maeterlinck's style, the tinge of mysticism, and the interpenetration of thought by sentiment which have given all his books subtle individuality.

On the Borders of Pigmy Land. By Ruth B. Fisher (née Hurditch). The Fleming H. Revell Co., New York. $1.25, net.

A record of missionary experiences in Central Africa, with interesting descriptions of the country and its people.

Origin and Influence of the Thoroughbred Horse (The). By William Ridgeway, M.A., F.B.A., Hon. D.Litt. Illustrated. The Macmillan Co., New York. $3.75.

In this volume the author discusses the vexed question of the origin of our domestic horses in the light of a theory which he has evolved, differing radically from the generally accepted explanation. In his view the ultimate ancestor of our thoroughbred and half-bred horses was not the Arab horse, but a breed of horses which existed in Libya a thousand years before the Arabs ever bred a horse. In support of his contention he presents a survey of existing Equidæ and facts gathered from literary and other sources concerning all the chief breeds of domestic horses known in historical times.

Poet, Miss Kate and I (The). By Margaret P. Montague. The Baker & Taylor Co., New York. $1.50. (Postage, 10c.)

A romance upon pleasant old-fashioned lines, written in alternate confessions by man and maid. The cloud of ill health hanging over the man, though finally dispelled, serves to soften the picture with a touch of pathos. The publishers have given the little story a highly decorative setting, colored marginal designs, and many photogravures.

Recollections. By William O'Brien, M.P. Illustrated. The Macmillan Co., New York.

We have already had from Mr. Justin McCarthy and Mr. Michael Davitt informing and fascinating autobiographical volumes setting forth their experiences in the struggle for a free Ireland. Mr. O'Brien's recollections deal with the same main theme and are in no way inferior as a historical document. Although written from a standpoint differing somewhat from that of Mr. McCarthy's reminiscences, they recall the latter, not simply in subject matter, but in tone and treatment. They are pervaded by the same geniality, quiet dignity, pathos, tenderness, humor, and unfailing optimism. Of the "Irish Question" Mr. O'Brien says comparatively little directly, but he says a great deal about it and to the point in his estimates and anecdotes of the Irishmen who have striven to solve it to their country's benefit. An interested spectator of the abortive Fenian rising of 1867, in which he was too young to participate; a member of the staff of the celebrated "Freeman's Journal;" editor of "United Ireland," against which Mr. Foster warred so futilely; and devoted lieutenant of Parnell, with whom he prepared the historic "No Rent" manifesto in Kilmainham prison, Mr. O'Brien is by these and his subsequent experiences well qualified to write on Irish matters, and in this volume he throws not a little new light on the politics of the seventies and early eighties. Naturally, interest centers in his recollections of Parnell, whose career is here followed, however, only to the formation of the National League in 1882, the book closing with a graphic account of its author's election in 1883 as Member of Parliament for Mallow. It is quite obvious that another volume, covering the later years of Mr. O'Brien's activity, should be forthcoming soon or late, and we trust its appearance will not be long delayed.

Short History of Italy (A). By Henry Dwight Sedgwick. Houghton, Mifflin & Co., Boston. $1.50.

Mr. Sedgwick's short history covers a wide range. It begins, appropriately, with the year 476, when a Roman Emperor ceased reigning at Rome; it ends with the close of the nineteenth century. As may be fancied, such a one-volume history must needs be condensed; but the present volume has suffered from the necessity of over-condensation. Most readers of Mr. Sedgwick's pages will wish that he might have made his "Short History" as long as is the text in the two stout volumes of Mr. Henderson's "Short History of Germany," or even as long as the four volumes of Green's "Short History of the English People." Especially does this feeling obtain as we are enlightened by some of Mr. Sedgwick's felicitous characterizations. For instance:

> It is not too much to say that Leo [XIII.] raised the Papacy higher in the world's regard than it had stood for two hundred years. Had he been a younger man, and trained in a more liberal school, he might perhaps have attempted the task of adjusting ecclesiastical conservatism and tradition to the needs of a fast-changing world. But he was too old. With a few brilliant exceptions, he accepted the conservative policy. He affected to deem himself a prisoner in the Vatican, and claimed the restriction of the temporal power; he declared Thomas Aquinas the best teacher for the priesthood, and stood firm on the dogmas of the Council of Trent. Nevertheless, his was a most impressive personality, and he stands in the long list of Popes in a rank inferior only to the highest.

Song of Ages Sermons (The). By Reginald J. Campbell. A. C. Armstrong & Son, New York. $1.25.

A fresh volume of this gifted preacher's sermons is sure of its welcome. Their power lies in their simplicity and directness, their individualizing, *ad hominem*, "thou art the man" style. Mr. Campbell's theology is of the liberal type—a type often accused of defect in its treatment of sin. In his case there is no such defect. Such sermons as "The Burning of the Tares," "The Death of

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the Soul," "Hell's Vision of Heaven," refute the accusation.

Stories. By William Carleton. Introduction by Tighe Hopkins. (Red Letter Library, No. 27.) The H. M. Caldwell Company, Boston. $1.

Three stories of Irish life, selected because they are characteristic of this old-fashioned and once popular writer.

Two Bird-Lovers in Mexico. By C. William Beebe. Illustrated. Houghton, Mifflin & Co., Boston. $3, net.

This book tells of the three or four months' journey of an ornithologist and his wife across Mexico. They traveled on foot and on horseback, camped in the open and studied the birds, animals, and insects that they found. Many excellent photographs of birds and typical scenes illustrate the story of the trip.

War in the Far East, 1904–1905. By the Military Correspondent of the "Times." With Maps and Plans by Percy Fisher. E. P. Dutton & Co., New York. $5, net.

There is disappointment in store for the reader who may purchase this book under the impression that it will give him a compact, unbiased, definite, and rounded account of the recent conflict between Russia and Japan. Military histories are not produced so soon after the termination of hostilities. The work is, as its author explains in his preface, a compilation of the articles contributed to the London "Times" during the war, revised to some extent, but essentially the same as when they first appeared. Had they been penned by an ordinary writer there would have been scant excuse for their republication. But the "military correspondent" of the "Times"—it would be nearer the mark to call him "military critic"—is an extraordinary writer, and although one's patience is severely tried by the inclusion of a vast amount of purely speculative comment, which makes dull reading after the event, there is so much that is brilliant and informing that the lack of adequate elimination is readily forgiven. Whoever he may be, the "Times" critic is a master of the art of warfare, and the possessor of a singularly vigorous and happy style, and his work is undoubtedly one of the most suggestive and illuminating battle-books in print. Its value is the greater for a number of admirable plans and maps executed by Mr. Percy Fisher.

With Shelley in Italy. Selected and Arranged by Anna Benneson McMahan. Illustrated. A. C. McClurg & Co., Chicago. $1.40, net.

A kind of companion volume to "Florence in the Poetry of the Brownings," from the same hand. A selection of the poems written in Italy, set against the background of their original environment, and in the atmosphere which inspired them. This is done by the publication of the poems in connection with proper illustration, and with extracts, letters, and passages from note-books, so that each poem is framed, so to speak, by the landscape and circumstances against which and in which it was written. A very attractive and interesting book to all lovers of Shelley.

Correspondence

Where Socialism Was Tried

To the Editors of The Outlook:

The article "Where Socialism Was Tried," by W. D. P. Bliss, in the November 11 Outlook, is interesting but not entirely convincing. As to the Socialism of Athens, were not the revenues of the city largely dependent on the compulsory, unpaid labor of part of the population (the slaves)? and is this Socialism?

Pericles is quoted as saying that Athens was a democracy because the "form of government" is "committed, not to the few, but to the whole body of the people." Did the aforesaid laboring class participate in the government? Did they take part in Plato's discussion of "civil polity," when "any one . . . gives his advice, whether rich or poor, of high birth or low degree"? And if a whole class of the community is thus excommunicated for the benefit of the rest, can it be called Socialism? This period of Athens has been quoted as an argument for society based on slavery!

As to the great men of Athens, where can she show greater or more pioneer statesmen than the authors of the Mosaic law? Do her poets and thinkers surpass the Hebrew psalmists and prophets? Can she show a dramatist greater or more universal than Shakespeare? Does not Egyptian architecture surpass hers in grandeur, as does the Gothic in beauty and nobility? What surviving Greek sculpture (we cannot judge by hearsay) compares in intellectual and purely artistic qualities with the great work of Buonarotti?

In many departments—music, science, etc.—Athens does not even enter the lists with our modern world. Of her painting we have nothing left to compare with the work of the Renaissance or of to-day. We have much to learn from her, but let us look at her fairly, and let us be just to the greatness of other peoples.

E. J. WHEELER.

New York City.

The Fatalism of "The House of Mirth"

To the Editors of The Outlook:

"The House of Mirth" must be either a lamentation over the slain nobility of human nature, or a triumphant witness to the deathless power of love, the regenerator.

The reviewers and critics appear to lean to the former opinion. If they have read aright the conflict waged in Lily Bart's soul, I have misinterpreted it.

In "The House of Mirth" I find no relent-

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less fatalism, no searching denunciation of the decadence of human nature; nor do I find it merely a critical analysis of a weak, unlovely nature. Is it not rather a masterly demonstration of the divine possibility of regeneration in every human being? The marshaling of incidents by which is witnessed the relentlessness of circumstances in defining the individual lot but lays emphasis upon the miracle of redemption wrought by love—love disavowed, defied, yet potent to arrest a woman's moral decay, and to raise her through supreme suffering to the heights of self-abnegation.

The fatalism of "The House of Mirth" is not that popularly conceived, but that of the mysterious necessity under which each human being is compelled to evolve that in her personality startled to life by love alone.

Mrs. Wharton has given us a convincing study of the omnipotence of love. Let us not confound the fate that controls the destiny of material welfare with that which, in achieving the spiritual, mocks it. Lily Bart's chances of happiness or success were canceled by an inevitable destiny; upon the very ruins of her aims and ambitions she founded her ultimate salvation. Is this to be called a pessimistic conception of human life? C. B. D.

The Unjust Steward

To the Editors of The Outlook:

Please explain Luke xvi., verses 1 to 9 inclusive. Would the lord (owner) of the vineyard have commended "graft" in one of his own servants? If not, then the illustration Christ here uses is not true to life. If Christ did not intend to commend the trick (graft) of this steward, why did he use this unfortunate illustration with the comment to "make friends of the mammon of unrighteousness"?

I believe this passage needs to be rescued from the interpretation commonly given it—that the end sometimes justifies the means. Nor does such an interpretation seem to harmonize with the thought immediately following, that one cannot serve two masters.

K.

[Christ does not commend the unjust steward; the lord of the parable recommends him, but only for his shrewdness; Christ does not advise his disciples to make the mammon of unrighteousness their friend, but to use the mammon of unrighteousness so as to make friends. He elsewhere illustrates truth by contrasts, as in the parable of the unjust judge, showing how, since the lowest motives conduce to certain beneficial results, higher motives certainly should do so. Here, he says, since even a fraudulent and unjust steward, without philanthropy or a sense of his duty to his lord, will yet, from mere motives of policy, use the authority intrusted to him to make friends of his tenants, much more should a servant of God, who has been intrusted with property that he may benefit humanity, so distribute it that the needy shall testify to the fidelity of his stewardship and the liberality of his love.—THE EDITORS.]

A Card from Mrs. Booth

To the Editors of The Outlook:

We have entered the Christmas month, and in every home thoughts and plans focus on the glad holiday season that is coming. To those of us who are in touch with sad homes and cheerless lives of the poor, the longing comes to do something practical to brighten child-faces and lift the burden off weak women's shoulders, that to them also the Christ-day may mean something joyous and hopeful.

For several years I have had the privilege of speaking through The Outlook to the public regarding the special work that I have undertaken at this season. My labors in the prisons of our country have brought me into contact with hundreds of families where women and children—the innocent sufferers—are plunged into poverty through the father's imprisonment. In some cases, by dint of hard work, the mother may make just enough to buy food and pay the rent, but little or nothing is left over for clothing, and as for Christmas fare and Santa Claus stockings, they are out of the question. To just such homes we have been taking the joy of Christmas.

Our little friends in happier homes can help us with the gift of toys and dolls, and in the past these gifts have come to us most generously.

Last year your readers responded to our appeal for funds in a way that certainly gladdened our hearts, and we were able to give warm clothing and food and other help to hundreds of most needy and worthy families. Our visitation often brings to our notice other worthy cases, where, even if the father is not in prison, through sickness or lack of work he has been unable to provide anything extra for the Christmas season.

May I once more ask for help? Donations of clothing, money, or toys will be most gladly received. They should be addressed to Mrs. Ballington Booth, Volunteer Prison Department, No. 38 Cooper Square, New York City. We wish it distinctly understood that The Volunteers of America is a duly incorporated society, that our books are properly audited, and that our treasurer will send a receipt for every dollar received, and will hold vouchers for every dollar expended. MAUD B. BOOTH.

"Liberal Bigotry"

To the Editors of The Outlook:

As a subscriber to The Outlook I feel constrained to lodge my feeble protest against the inconsistency that decries the Inter-Church Conference for excluding Unitarians, declaring virtuously, "For ourselves, we will work with all who profess and call themselves Christians," and the unsympathetic criticism one week later of the Torrey-Alexander Mission, with the concluding advice, "We therefore counsel the churches and the ministry,

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so far as our influence extends, to study its methods, but to be cautious in giving to it their indorsement and support." In the words of the old definition, "Orthodoxy is my doxy; heterodoxy is your doxy." The most overwhelming argument against the new theology is the narrowness of its liberality. "The Torrey-Alexander Mission might be welcomed as a powerful agent for the higher life in America, if it were accompanied by a rational theology, a spiritual faith, and a direct practical application of truth to character and conduct." I suppose the early Church would have laid itself liable to criticism in these particulars, especially in regard to "rational theology," but The Outlook was not there to warn "the churches and the ministry . . . to be cautious in giving to it their indorsement and support." "Literalism, conventionalism, and emotionalism are not the marks of the Christian religion." Such is the sweeping *ipse dixit* of The Outlook. The Church on the day of Pentecost was not guilty of conventionalism, of course, but it was both literal and emotional, and in so far it must have been unChristian. But it was powerful. The trouble with Dr. Torrey seems to be that "he at first accepted the new theology and the new criticism—how understandingly is not made clear—and that he has now rejected both," while The Outlook has accepted them once for all—but "how understandingly is not made clear." Let The Outlook lay aside its liberal bigotry and come down to its self-chosen criterion of judgment, "By their fruits ye shall know them." Is this thing of God, or is it not? I venture to assert that there is spiritual power in it despite The Outlook's skepticism. Mr. Davis's history of the movement is criticised because it has not told definitely of "the practical effect upon the churches and the saloons," nor does The Outlook take the trouble to inquire on its own behalf. "Who art thou that judgest another?" First tell us what has been the effect of the new theology upon the churches and the saloons. "By their fruits ye shall know them."

Finally, as to the Unitarians, we value them for their large influence in behalf of morality and ethics, but there are a few of us who, in spite of the new theology and "science falsely so called," refuse to consider the origin of our Lord and Saviour as a trifling detail of speculative theology.

JOHN BAILEY KELLY.

Saranac Lake, New York.

Measured by Millimeters!

To the Editors of The Outlook:

In a little literary club here to which I have the honor to belong—the Thursday Club—there were read recently, in one evening, papers upon Isaiah, Poet, Orator, and Statesman; and St. Paul, Philosopher and Evangelist. The first paper was by a local historical writer of National reputation, the second by an eminent local divine. Both papers were brilliant, original, valuable; but in both, and in the discussion which followed, I was pained by an absence of exact scientific expression and up-to-date literary methods, and I have therefore interested myself in an accurate comparison of the present literary value of the two authors.

We may postulate it as an axiom that every author's purpose in writing is that his writings may be read. It hence follows as a corollary that that author whose writings are most read has most completely fulfilled the purpose for which he writes. Now, the best gauge of the extent to which an author is read is the extent to which his books are bought. It becomes, then, a question of cold cash—which sells the better, Isaiah or St. Paul?

This is a more difficult problem to solve in that the two are usually sold together, bound in the same volume. If the books of the Bible were published separately, as are the plays of Shakespeare, our task would be an easier one. But, fortunately, there are two editions of the Bible in which they are so published—the Modern Readers' Bible of Professor Moulton, of the University of Chicago, and the Temple Bible of J. M. Dent & Co., of London. I have no means at hand of determining the respective sales of the volumes of the Temple Bible, but in the Modern Readers' I find that Isaiah was published in 1898, and remains in the first edition; whereas St. Paul was published in 1899, and has run through seven editions.

There is, however, another scientific test and a more available one. In all times certain favored writers have conceived thoughts and expressed them so felicitously that their words have passed down from generation to generation in the mental stores of men of culture, and come to be what are known as "familiar quotations." The majority of the recognized collections of such quotations do not include the Bible, on the score that this is sufficiently provided for by the Concordance. Bartlett is more comprehensive, however, and enables us to gauge the Bible fairly with other writings. Now, in the latest edition of Bartlett there are 298 millimeters (a little over two pages) of space given to quotations from Isaiah, while the quotations from St. Paul aggregate 495 millimeters, divided as follows:

Epistle to Romans	108	mm.
" Corinthians	157	"
" Galatians	23	"
" Ephesians	13	"
" Philippians	46	"
" Colossians	15	"
" Thessalonians	17	"
" Timothy	72	"
" Titus	4	"
" Philemon	0	"
" Hebrews	40	"
	495	"

This indicates a literary superiority of St. Paul over Isaiah, at the present day, of 197 millimeters, or 66.11 per cent. For non-mathematical minds this may be approximately expressed by stating that the present

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literary value of St. Paul is two-thirds greater than that of Isaiah. For those who wish exact figures, the superiority is 66.1073825+ per cent.

I have said that this is the present percentage of literary superiority of St. Paul over Isaiah. It may be noted that the figures have not always been the same. In the fourth edition of Bartlett, the earliest which I have at hand, the quotations from St Paul as compared with Isaiah are still greater in number, the percentage of superiority being 76.39. This was in 1868, twenty-seven years ago. It would be interesting to determine the figures for each of the different editions, and plot out the curve by which Isaiah is gaining upon his younger rival.

It is of course true that one reason why there are more quotations from St. Paul is that he has written more, and this suggests that we may determine also the *intensity* of literary value for each author. In the edition of the Bible which I used for the present research, Isaiah covered 44.713 pages (and for the purposes of this discussion I give Isaiah the benefit of all the writings commonly included in the book of that name), while there were 70.036 pages of the Epistles of St. Paul. This gives 6.667 millimeters of quotations for each page of Isaiah, and 7.071 millimeters for each page of St. Paul, so that St. Paul is slightly superior in intensity of literary value also, but only by about 6.059 per cent.

It should be remembered that these are cold, concrete facts. Individual readers will probably retain their individual preferences, but the true measure of the superiority of St. Paul over Isaiah at the present day, as a writer, is 66.1073825+ per cent.

Buffalo, New York. FRANCIS ALMY.

Games Good and Bad

To the Editors of The Outlook:

In the lower East Side of New York there are about fifty thousand children of school age to the square mile. These children have no playgrounds but the streets. Conditions in this section of the metropolis, bad as they are, are not markedly different in this respect from the conditions surrounding child-life throughout Manhattan. Everywhere except in the regions adjoining the parks the child must make his playground in the streets.

This condition and the consequences which flow therefrom must be squarely met. It is, of course, well to attract the children to the parks, to give them more and more small playgrounds, to open recreation centers in the schools, to establish summer camps. All these movements mitigate the evil, and they should be multiplied a hundredfold. But after making full allowance for these competitive forces, the fact remains that the street still claims and holds, and, until our great city is rebuilt, must continue to claim and hold, the vast majority of the children. Here, if anywhere, is their domain. Here they must have their play—on the stoops and sidewalks, in curbs and roadways.

No one realizes this better than the children themselves. At first they would not yield gracefully to the encroachment of tenement and shop upon their native playgrounds, and after the last "back yard" disappeared, the game of baseball or of prisoner's base was straightway continued in the street. Gradually, however, our city boy has learned that the old games are no longer for him. A few lectures in the Children's Court were perhaps necessary before he fully understood it, but at last the Tenement is recognized as King, and the little subjects who throng his pathways no longer molest him with bats or balls, hoops or hockey-sticks. The child has adapted himself to the new conditions. He has abandoned the prohibited sports of old, and for them he has substituted a nice, quiet little game. It is a game which requires no running, nor romping, nor shouting, nor any of the naughty things put under the ban by King Tenement. Go, Mr. Editor, through any of the crowded quarters of the city, and if you will edge your way into the center of one of the intense groups of boys dotting every block, you may see this game a-playing. The boys call it "craps." It takes only dice and pennies, and a very little space; and as pennies are plentiful and dice can be had for a cent at myriads of shops, no boy who likes play need be deterred from joining one of these games. And few are!

Those who do not actually participate may look on and wager their own pennies on the throw of the dice. Thus one little game of dice may afford entertainment for at least twenty boys, and five games to a block may account for thousands of boys "keeping out of mischief." How admirably adapted is this game to the crowded conditions of our city!

The children evidently think so, and they will continue to think so until we can offer them other games as good—minus the gambling feature. No number of arrests, no amount of preaching, can have any appreciable effect upon this insidious vice which has been thrust upon the children of New York, until other suitable games are offered them. Play they must. They have been driven to dice, and they will not leave off gambling until they know something else to play.

Will you, therefore, Mr. Editor, invite your readers to suggest in The Outlook appropriate street games for the children of our big city—games which can be played on doorsteps and street curbs, sidewalks and roadways, flag pavements and cobblestones? Such games are not easy to find; but if we would break up "crap-shooting," we must find them. If your readers can suggest games, I have a plan by which I think they can be substituted for gambling among the street boys. These young Americans would as lief spin tops as shoot dice—if they could. Give them games!

JULIA RICHMAN,
District Superintendent of Public Schools.
New York City.

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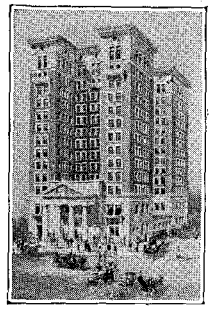

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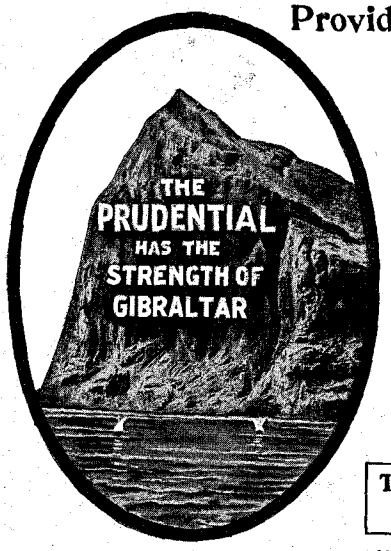

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We should like to place the names of Outlook readers upon our mailing list. A booklet illustrating and describing some entirely new conceptions in Spring Waists will be distributed on application by mail later in the season.

20 West 23d St., Opposite Fifth Avenue Hotel, New York

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